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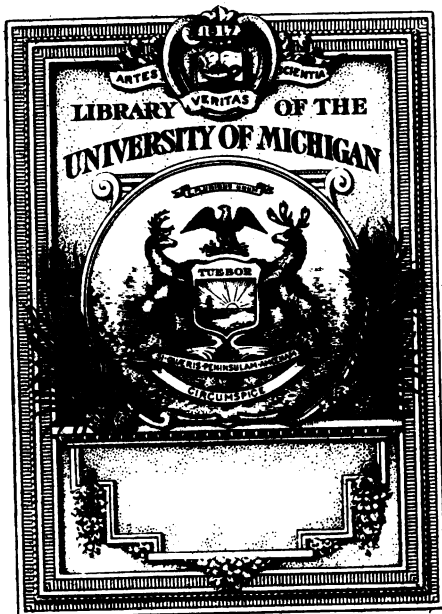
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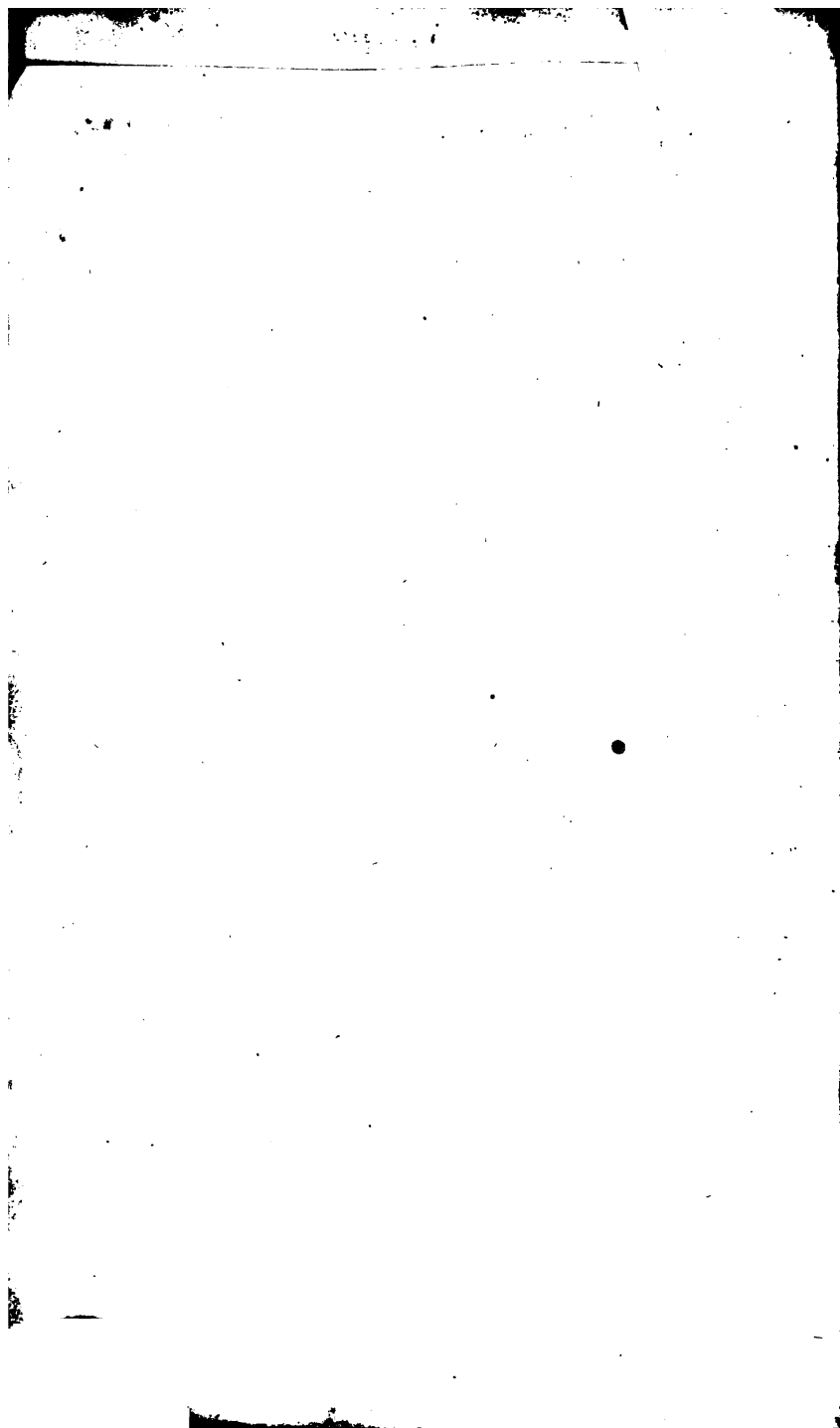
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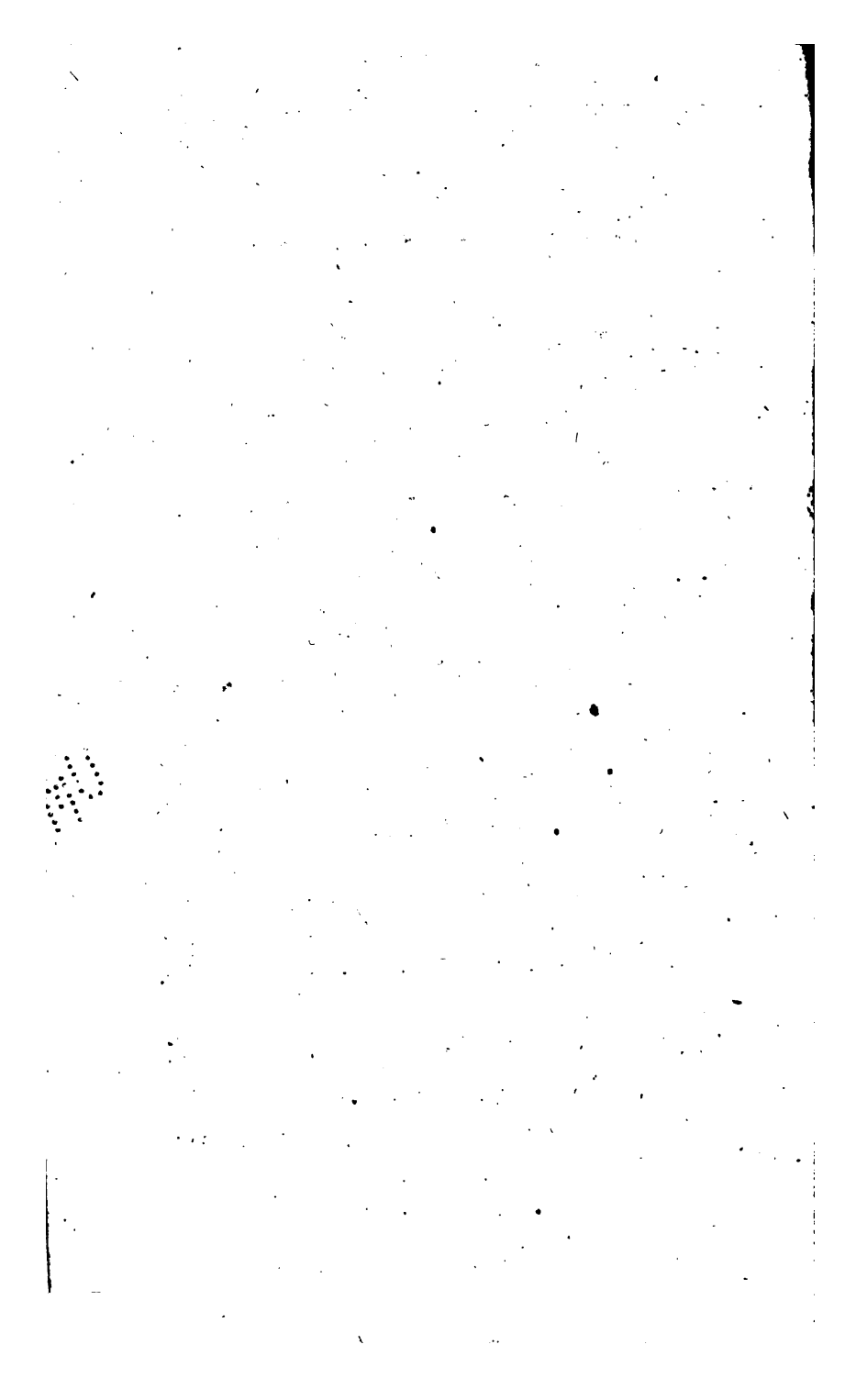
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A
COMMENTARY
[841]. ON THE 222.1 K
Five Books of MOSES:
WITH A
DISSERTATION
Concerning the
Author or Writer of the said Books;
AND A
General Argument to each of them.

BY
RICHARD, Lord Bishop of Bath and Wells.

In Two Volumes.

L O N D O N,
Printed by J. Heptinstall, for William Rogers,
at the *Sign* against St. Dunstan's Church, in
Fleetstreet, MDCXCIV.



PREFACE.

IT is fit I should acquaint the Reader, in the first place, with the occasion of the following Notes; And I am the more inclined so to do, that it may appear that I have not been forward to make them publick, and ambitious of appearing in Print.

Many years are now passed, since a considerable number of the Clergy of London met together, and agreed to publish some short Notes upon the whole Bible for the Use of Families, and of all those well-disposed Persons that desired to read the Holy Scriptures to their greatest advantage. At that Meeting they agreed upon this worthy design, and took their several shares, and assigned some

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part to them who were absent. I was not present at that Meeting, but I was soon informed that they had assigned to me the *Pentateuch*. I was very sensible how great a Task this would prove, and was sufficiently conscious of my own defects; Yet was I willing to undertake it, because I did always hope, that by yielding to it, I might incourage the Labours of those who would exceed what-ever I was able to do. Upon this consideration I did set about this Work, and did often declare (and with great sincerity) that this was the Motive which did induce me.

The Work was begun with common consent, and we did frequently meet, and what was done was communicated from time to time to those met together, and that were concerned. The Methods of proceeding had been adjusted, and agreed to; A Specimen was printed, and an agreement was made when it should be put to the Press; and I finished my Part in order thereunto.

But

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But so it fell out, that, soon after all this, the Clouds began to gather apace, and there was great ground to fear that the Popish Party was attempting to ruin the Church of *England*, and that there was a severe Storm from that Quarter, lighting upon us. We were alarm'd with their Plots and Conspiracies, and sometime after saw that Party encouraged by the Higher Powers. Those of that Party preached and printed, and had their separate Meetings, and drew away some of our People, and more were in danger of being seduced. Hence it came to pass, that the thoughts of pursuing the above-mentioned design were at present laid aside; and those that were concerned in it, were now obliged to turn their Studies and Pens against that dangerous Enemy. And what was done at that time, and upon that occasion, by those concerned in this Work of writing Notes on the Bible, I shall not need to tell the Reader in this place.

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During this time also, some number of those Persons, concerned in the above-mentioned Work, were taken away by Death: And thus the Work was hindered, that might else have been finished long since.

A Work well designed it was, and would have been of unspeakable advantage. And perhaps nothing could have contributed more toward the making Men wiser, and better; And nothing was more wanting among us than such a short Explication of the Holy Writ; And, I am apt to believe, nothing would have been more acceptable to those that are well disposed than such a Work. Some other hands have done something this way since, whose Endeavours have not wanted very considerable encouragement. It would also have been of great use to the Undertakers themselves, as it would have engaged them in those Studies, which, of all others, are most entertaining to all Men that are truly Spiritual. The studying of the Holy Scrip-
tures

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ures is the best imployment for the Ministers in Holy things, and for the People also. And they that apply themselves diligently this way, will be best able to defend the Holy Writings against Gain-sayers, and to deal with the Enemies of the Reformed Religion.

And I having drawn up my Notes upon this occasion, do now think my self obliged to make them publick, God having now dispersed those Clouds that then hung over our heads. And I do it from the same Motive that first induced me to undertake it; viz. that I might draw on others to do much better in the following Books. I am very willing to hope, that, in due time, the rest will follow in the same kind of Volume that these appear in: I can hardly think that a Work so well devised will fall to the ground, and will do any thing in my power to revive what was so well contrived at first.

I cannot but say something in this place (besides what I intimated before)

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of the great Usefulness and Necessity of some Short and easie Notes upon the Bible for the Use of Families. Perhaps 'tis that which, of all other things, is most wanting, and most deserves the utmost care of the Governors and Instructors of the Church.

We are agreed that the People ought to read the Holy Scriptures, and they are therefore Translated into the Vulgar Tongue. They do read them, and ~~it~~ is nothing wanting now but such an help as may enable them to understand them, and gain the greatest benefit by them. They must be often at a stand, and may answer as the *Eunuch* answered *Philip*, when he said, *Understandest thou what thou readeest?* And he said, *How can I, except some Man should guide me?* Act. 8. 30, 31. There are in the Holy Books some things hard to be understood: And other things there are that are very liable to be misunderstood: And sometimes a mistake is of a dangerous, sometimes of a fatal Consequence.

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sequence. There are some Men that set up for Wits, that Cavil at these Holy Books, and pretend to have discovered Flaws or Inconsistencies in them. These little Wits run away with this conceit, that they have just Exceptions against these Books; they scatter their poison, and prevail upon the profane and the ignorant: All this mischief, and very much more, might have been prevented by laying things in their true light, and informing the diligent Reader of the Holy Scriptures with the true sense and importance of the place. By this means we must stop the mouths of foolish Men, and prevent the falling of the weak.

There have been of late years great attempts to disparage and lessen the esteem of the Holy Writ, and *Moses* himself hath not been spared on this occasion. I am of opinion, after all, that these attempts have not done any harm to wise and stable Souls. These Men think as Honourably of these Writings

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as they did before. But yet a great number of our People have been seduced: And the unstable and unlearned have wrested the Holy Scriptures to their own destruction.

The Scriptures need not fear the most subtle Enemies, They may be defended against the Sophistry of those that would render them despicable and ridiculous, The Defence, which the Reader will find in the following Papers, of *Moses* as the Writer of the *Pentateuch*, against the Objections of the professed and most famed Writers of this last Age, will convince any indifferent Reader that these Men had no Wit to spare. 'Tis an easie thing for a profane Man to scoff at the Scriptures; and for a Wit to entertain his Reader, or his Hearer with his Drollery on this occasion. But still here's nothing to be found that will endanger the wise and the stable.

However, we are in the mean time to take care of our Brethren, and of such of them especially as are commi-

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ted to our Care and Charge. And 'tis high time now to defend our Common Religion against the professed Enemies of what is *Revealed*. 'Tis high time to encourage the *Bible-learning*; I mean all those Studies that will enable Men better to understand and defend the Holy Scriptures. We have long enough used our Pens against one another, and fully shewn the Vaniry of those of the Church of *Rome*, who in the late times attempted us. It well becomes us now to turn our Thoughts and Studies another way.

As our Church hath dealt very sincerely in allowing the People the Use of the Scriptures in their Vulgar Tongue; so, 'tis manifest, that nothing can be of greater use than the commending to them some easie and plain, and well-considered Explication thereof. When the Law was read to the People, after their return from *Babylon*, in the days of *Ezra*, the Names of those Men are mentioned, who caused the People to understand

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derstand the Law. It follows, *So they read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading*, Nehem. 8. 7, 8. The Jews, when they were return'd from their Captivity in *Babylon*, and had in some measure forgotten their own Language, needed such an Explication: And hence (it hath been thought) it was that the *Targums*, or Chaldee Paraphrases, sprang.

An exact and diligent studying of the Scriptures, and leading the People into a good understanding of them, will prevent many mischiefs which we have laboured under. It will enable us to understand the Questions agitated among Christians much better; it will divert us from that Contentious Theology that is fruitless, and very perplexed; 'Twill tend immediately to furnish us with usefull Knowledge, and to enable us to defend our Religion against the Common Enemy; 'Twill prevent many of our Disputes, put an end to
much

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much of our Schism and unnecessary Separation; and very much conduce to the introducing a better Spirit among us.

But I would not be mistaken. I do not think 'tis fit that every Man should be allowed to write Commentaries on the Bible: What I plead for, is this, That something of this should be appointed by the Governors of the Church, and that after the maturest Consideration of the whole matter. 'Tis not the Scripture hath done hurt to the World, what-ever our Adversaries affirm: 'Tis the misunderstanding and misapplying them that hath done it: And hence indeed many mischiefs have a-risen, which might by this care be in great measure prevented for the future.

'Tis true; Our People have the Scriptures Translated: And this Translation is a very good one: They have also a Marginal reading, very often, to help them to understand them: And sometimes they have also Bibles, with usefull References,

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ferences, for their farther assistance. I readily own that these are great Blessings. But still the diligent Reader of the Holy Scripture should be farther encouraged.

For the Translation of the Bible which we use, it is very excellent; I am apt to believe 'tis inferior to none, either ancient or modern. The Memory of those Persons who laboured in it, ought to be precious. Yet after all, there may be some things in it that require farther consideration, And admitting it to be the best Version in the World, it will be necessary that the Pious Reader shou'd have some farther assistance towards the better understanding of these Holy Books. For though a good Man that is diligent will find enough here to carry him to Heaven, if he be carefull to practise what he reads, and may easily understand; yet still there will often occur to him several things here that wou'd require some Explication to make it more easie and usefull to a well-disposed

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posed Reader. Perhaps 'tis a thing impossible to give a strict Version out of the *Hebrew* Tongue into the *English*, that will not require now and then some Explication to fix and determine the Sense; which without it will be somewhat obscure and doubtfull. The *genius* and *peculiarities* of one Language and the other are very different; and a strict Version is indeed but what is highly fit, but then the keeping close to this will not fail to leave some things more doubtfull and obscure. As for instance, 'tis said, *That because the Mid-wives feared God, he made them houses*, *Exod. i. 21*. The *English* Reader will be apt to think, that by *THEM* is meant the *Mid-wives*. Whereas that word refers to the *Israelites*, not to the *Mid-wives*. For 'tis the Masculine Gender in the *Hebrew*. But the *English* does not distinguish the Gender of Pronouns, as the *Hebrew* and other Languages do. Nor is the Version to be blamed, for the Nature of the

the

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the Language is such as will not allow any thing better. *He shall dwell in the Tents of Shem, Gen. 9. 27.* To whom *He* refers, the English Reader cannot learn; a Note on the place will direct him. Besides, a short Note many times prevents a Mistake, and prevents a Cavil; and sets that in clear light, which would otherwise have been very doubtful. And whereas there are those who take offence at some Phrases or Expressions, a short Note may hinder and prevent all this.

'Tis true, we have a Marginal reading that is often very usefull to us. But still the ordinary Reader will sometime be at a stand which of the Readings rather to adhere unto; And therefore he will in this matter want farther assistance. So that here is still need of some Note to direct the Reader.

I grant that the *References* to Parallel places, and to such other places as will give light to the Text, are of great use.

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use. But many times they are not so to the English Reader, because he will not be able to discern the purpose of the Reference, and the end to which it serves. Whereas a short Note would open the matter to him.

It will be said that we have already several Commentaries on the Bible in the English Tongue; and there is therefore nothing wanting of this kind. To which I answer, That though it be true that there are several such Writings, yet is this no Objection against what I am pleading for. For I think 'tis fit there should be one that shall be approved and recommended to the People by the Governors of the Church, and which they will be answerable for. For those we have of this kind, some of them are too voluminous; and the People have not ability to purchase, or leisure to peruse them: Others are not perhaps so fitted for common use. But that which I insist mainly upon, is this, That 'tis fit

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fit something of this kind should be contrived, which might serve the Reader's necessity to the greatest advantage, that might be short and perspicuous, cheap and easie to be purchased, and after all such as bears the stamp of publick allowance.

For the following Notes, I shall not need say much, having acquainted the Reader already with the Occasion of them. Some few things I think fit to add :

First, That I have all along made the *Hebrew* Text my Rule; nor do I see how I could do otherwise. I am sure this is agreeable to the Sense of the Church of *England*; and this was the Rule which our Translators were governed by.

Secondly, That I have never attempted to advance any private Opinion, nor in the least departed from my Rule, for any Consideration whatsoever. And though I have a great Opinion both of the

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the *LXXII* Interpreters (especially on the *Pentateuch*) and no mean one of the *Vulgar Latin*, and have with some labour compared them ; yet I have always had my Eye on the Hebrew Text, as upon the Rule which was to govern me. Nothing could tempt me to alter the Hebrew Text, or to depart from it.

Thirdly, I must own, that as to the Sense of the Text, I have received considerable assistance from the Ancient Interpreters, and from the Moderns, especially from the *LXXII*, the *Vulgar* and the *Targum* of *Onkelos*, (which is generally a Version rather than a Paraphrase) nor hath the Syriac been forgot, and the Samaritan hath upon occasion been considered. For the Modern Versions, I know none better than our own in *English*, that of *Diodati* in *Italian*, and the *Figurin* in *Latin*, which have been considered in the following Notes.

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Fourthly,

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Fourthly, Nor have I neglected *Josephus* and *Philo the Jew*. I have considered how they have rendered the words of the *Pentateuch* as they have cited them on occasion, and what other accounts they have given of many passages of these Books. Nor have I over-looked the *Rabbinical Commentators*: And I have received great help from *Maimon* especially, whom I have frequently consulted, and made use of upon this occasion. I am fully of opinion the Writings of that *Jew* (next to the Sacred) are one of the greatest Blessings that the learned World hath. And that if young Divines would read his Works with due care, they would arrive at a greater degree of Scripture-knowledge, than by all the other methods which are usually taken. I do not wonder that the *Jews*, when they speak of *Moses Maimonides*, should say, That, from *Moses* to *Moses*, there never was a Man like *Moses*.

Fifthly,

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Fifthly, I have endeavoured to make things as plain as I can to the ordinary Reader. I have studied to be short, and not to disturb the Reader with *hard Words*, or *unnecessary Quotations*. For those few Quotations I have, they are not taken upon Trust, but I have constantly seen with my own Eyes.

What-ever defects there may be found in this Work, this I can truly say for my self, That I have diligently pursued the Truth: And shall be very ready to listen to any Man that shall shew me my mistakes, and shall most readily retract them. I have used what care I could to minister to the Necessities of others, and done what lies in me to this purpose. I am fond of no singular Opinions, have pursued no worldly Advantage, and (what-ever Censure I may meet with from abroad) I am not conscious to my self of any want of diligence or integrity.

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If this will be of any use to others, I shall be well satisfied, and shall be much better pleased, if it should be any occasion to excite others to carry on the Work, which is begun, to better purpose, and a far greater advantage to the well-disposed Readers.

THE

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*from Deut. 3. 11, 14. answered. Obj. 7. from
 Exod. 16. 35. with its Answer. Obj. 8. from
 Gen. 22. 14. answered. Obj. 9. from Numb.
 21. 14. answered. Obj. 10. from Numb. 12. 6.
 and Deut. 34. 10. answered. Obj. 11. from
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 Conclusion.*

A
Dissertation
CONCERNING
The *Author, or Writer,*
OF THE
PENTATEUCH.

IT hath been the business and study of some Men, of late years, to disparage the Holy Scriptures, and all revealed Religion. What attempts have been made to that End, is sufficiently known. The Authority and Inspiration of these Sacred Oracles hath not onely been called in question, but professedly opposed. And those who have been so hardy and profane as to Libel the Scriptures, have not onely escaped without Punishment or Censure, but they have been cried up and famed for their Performances of this kind as great Wits, and Men of wonderfull Sagacity. Their Writings have been industriously spread: And
(b 4) those

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those who set up for Wit, have openly avowed their disbelief of the Scriptures.

The Books of *Moses* have not escaped ; They have been so far from it, that there have been those who have given out, that the Five Books, commonly believed to be his, were never written by him. And they pretend that they neither were, nor could be, written by him. And there are three Writers of late that, in their Works, have boldly asserted this. Mr. *Hobs* in his *Leviathan*, the Author of the Book called the *Præadamitæ*, and *Spinoza* in his *Tractatus Theologico-Politicus*.

This matter is of great moment, and that wherein our Common Religion is greatly concerned. It strikes at the very root of it, and calls its Antiquity in question, and leaves the pious Reader at a great loss. For whereas we all own that God spake by *Moses*, yet still (if these Men be in the right) we shall be perfectly at a loss for the Author of these Books, and not know whether he were a Servant of God or not. Besides, when the Authors of the New Testament quote *Moses*, and our Saviour appeals to his Writings, we shall however be very uncertain where to find these Writings, if he be not allowed to be the Author of the *Pentateuch*, and so will the Christian Religion suffer at the same time.

My design in what follows, is to defend *Moses* against all the attempts that the Authors above-named have made against his being the
Author

Author of the Pentateuch. XXV

Author of the following Books. This is as much as my present Argument does oblige me to. I am not obliged operosely to prove *Moses* to be the Author or Writer of the *Pentateuch*. He is in possession of that Title. It hath been allowed from the highest Antiquity, owned by all sorts of Men, *Jews* and *Christians*, by *Infidels* and *Pagans*, by Men of all *Sects* and *Parties*, by Men that in other things have differed greatly from one another. But that I may not seem to have neglected any thing of *moment* in this matter, I shall, before I proceed any farther, shew what good reason we have to believe that *Moses* was the Writer of these Books, and then I shall consider the force of those Objections which have been produced against it.

For the first part of my design, I need not say much, both because it hath been made out by others beyond all exception, and because the thing is attended with as great Evidence as can be reasonably expected by any that are unprejudiced.

It is certain that *Moses* wrote the Law, and (as will appear farther afterwards) that by the Law in the Scripture is meant the *Pentateuch*, *Exod.* 24. 4. And delivered it to the Priests the Sons of *Levi*, *Deut.* 31. 9. He was commanded to write, and he did it, (*Exod.* 17. 14. with *Josh.* 1. 8.) I shall not need go over the Old Testament, and shew the many passages cited by the Sacred Writers of the Books thereof,
out

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out of the several Books of the *Pentateuch*, as the Law of *Moses*.

I will (to put this matter out of doubt with all Christians) pass on to the New Testament, where these Books of the *Pentateuch* are quoted frequently, and they are cited as the Books of *Moses*. I will not shew how often they are quoted in the New Testament, which would be more than is needfull; it will be enough to shew that they are cited severally, as the Law, and as the Law of *Moses*.

An historical Passage of the Book of *Genesis* is cited by St. *Paul* under the Character of the Law, *Gal.* 4. 21. and the written Law that was, *v.* 30. and *Rom.* 4. 3. St. *Stephen* was charged to have spoken blasphemous Words against *Moses* and against the Law, *Act.* 6. 11, 13. He was charged to have affirmed that *Jesus* should change the customs which *Moses* delivered, *v.* 14. Upon this he makes his defence, and owns his belief of the matters related, even in the Book of *Genesis*, chap. 7. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. Which had not been to his purpose, had not that Book been part of that Law which he was accused to have spoken against, as well as against *Moses*. Again, *We have found him of whom Moses in the Law, and the Prophets, did write*, *Joh.* 1. 45. This Law here cannot be exclusive of the Book of *Genesis*, which contains the first, and also the clearest Prophecy of the *Messias*; of which no Christian can make any doubt that consults *Gen.* 3. 15.

Gen. 3. 15. and *chap.* 49. 10. These Prophecies are allowed by the Jews themselves (the great Enemies of Jesus) to belong to the *Messias*.

The Book of *Exodus* is by our Saviour expressly called the *Book of Moses*, *Mark* 12. 26. as it is called the *Scripture* by *St. Paul*, *Rom.* 9. 17. and the *Law of the Lord* by *St. Luke*, *chap.* 2. 23.

Leviticus is cited also by our Saviour as a part of the Law of *Moses*, *Matt.* 8. 4. And what that Book describes, *St. Paul* reckons as described by *Moses*, *Rom.* 10. 5. And *Moses* is said to Command what is commanded in that Book, *Joh.* 8. 5.

For the Book of *Numbers*, though I find it not particularly quoted as other Books under this character, yet have we no cause to exclude it from what that place refers to, mentioned above, *viz.* *Joh.* 1. 45. To which we may add what our Saviour says, *Had ye believed Moses, ye would have believed me, for he wrote of me*, *Joh.* 5. 46. For so indeed he did in the Book of *Numbers*, *chap.* 24. 17. And farther still our Saviour refers to a passage related in this Book of *Numbers* as a Type of himself: *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up*, *Joh.* 3. 14.

Deuteronomy is quoted as part of the Law of *Moses*, *Matt.* 19. 7, 8. And what we find said there, is imputed to *Moses* as said by him, which cannot be if he were not the Writer of it, *Act.*

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3. 22. 7. 37. This Book is expressly called the *Law of Moses*, 1 Cor. 9. 9. And what is therein contained, is said to have been said by *Moses*, Matt. 22. 24.

The whole *Pentateuch* is included by the word *Law* in the style of the New Testament, as well as in that of the other and later Jewish Writers. Our Saviour says, *That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me*, Luk. 24. 44. Whence 'tis manifest, that under the *Law of Moses* the whole *Pentateuch* is comprized. For *Jesus* gives us the whole Scripture, as the *Jews* divide it to this day. For they divide it into three parts. The *Law*, which takes in these Five Books of *Moses*, the *Prophets* (which the *Jews* divide into the former and latter) and the *Kethuvim*, or, Hagiographical Books. And the Book of *Psalms* being the Principal of them, is put by our Saviour here for all that fall under that General Head.

This *Law* came by *Moses*, Joh. 1. 14. He wrote it; and when the *Law* is read, *Moses* is said to be read, *Act.* 13. 15. and *chap.* 15. 21. 2 *Cor.* 3. 15.

If I should add to what hath been said, that *Moses* hath been owned to be the Writer of these Books by all Mankind, by all sorts of Authors, and by an Universal Tradition, I think nothing can be wanting to confirm us
in

in this belief. And yet is this not denied by our Adversaries in this Question?

I shall now proceed to consider what can be said on the other side. The Proofs had need be very clear before *Moses* can be dispossessed of so just a claim and title, which he hath enjoyed so many Ages, and which is attested by a mighty Cloud of unexceptionable Witnesses. We may justly expect that our Adversaries, in this Question, will put forth all their Might and Force, and stretch their Wits to the utmost. They will leave no means unattempted, but pursue their design with the greatest vigor and application. I will draw up all their force at once, and add some scattering Supplies to them, as I have had occasion to meet with them, that they may appear together in their full strength.

Their Objections, with Answers to them, are these that follow.

Obj. I. It is pretended that *Moses* could not write those words, *Deut. i. i.* *These be the words which Moses spake unto all Israel on the other side Jordan* (for it is pretended that it ought to be render'd *on the other side*, or, *beyond Jordan*). *in the Wilderiness, &c.* These words, says the Objector, must be written by *Ezra*, or some other Person who liv'd in *Canaan*, or at least on that side of the River *Jordan*, *on this side*

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dan, whither *Moses* was not permitted to come. And consequently *Moses* could not be the Author of these Books. To which I answer,

1. Supposing this to be the Sense of those words, the Objection will bear as hard against *Ezra*, or any other Person in the Land of *Canaan*, as against *Moses*. *Jacob* was bury'd in the Land of *Canaan*, (*Gen.* 49. 30. with *chap.* 50. 11.) and 'tis expressly said, that when they came to the threshing-floor of *Atad*, which is beyond *Jordan* ('tis the very same word in the Hebrew which is used here) they mourned; &c. (*Gen.* 50. 10.) If there be any force in the Objection at all, it lies against the Writer, suppos'd to be in *Canaan*, as strongly as against *Moses*, who was on the other side of *Jordan* in the Wilderness. This Objection is design'd to weak'n the Reader's belief of any certain Author of these Books.

2. I will consider the meaning of *בְּצֵדָה*, which our English turn, *on this side*, *Deut.* 1. 1. For the whole Question does rest upon that. There would be some force in this Objection, if that Hebrew word did necessarily signify *beyond*, or, *on the other side*. But that it does not, *בְּצֵדָה* signifies a *side* or *passage*, *Exod.* 32. 15. with *Josh.* 22. 11. And according to this account, all that it necessarily signifies, is, *on the side* or *passage*. But then this sense is not fixed or determinate. And the Truth is, the word separately considered, signifies indifferently one side or the other; it signifies indifferently

indifferently *Cis* or *Trans*, on *this side* or *beyond*. I do not deny but that the word sometimes signifies *on the other side* or *beyond*, Josh. 2. 10. 7. 7. 9. 10. 22. 4. Judg. 10. 8. But then it does also signify *on this side*, as 'tis here rendred. And thus it does undeniably, Josh. 1. 14, 15. 9. 1. Deut. 3. 8. (of which more afterwards :) But it does not signify one or the other necessarily, and from the natural Importance of the Hebrew word. All that it necessarily signifies, is, *on the side*. Thus it signifies, Josh. 5. 1. on the *one side*, and *on the other* this word signifies indifferently, of which we have a most pregnant and remarkable instance, 1 Sam. 14. 4. compar'd with v. 40. 'Tis said, that *between the passages by which Jonathan sought to go over unto the Philistine's Garrison, there was a sharp rock* (מִדְּעֵבֶר מִדֶּי) *on the one side, and a sharp rock* (מִדְּעֵבֶר מִדֶּי) *on the other side*. Here is one and the same word (עֵבֶר) in each place, which therefore belongs equally to one side or the other, and the very same word is translated truly *on the one side*, and, *on the other side*. And these Sides are afterwards explained, v. 5. The one was situate *North-ward*, and the other *South-ward*. The North and the South were the two Sides of that passage; the sharp Rock on the North-side, as to the passage, might as truly be said, with respect to the passage, to be צָפֹנ as well as that on the South. Compare *verse* 40. of this Chapter. To which I shall add a passage

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in the Book of *Joshua* that puts this matter beyond all dispute and controverſie. 'Tis to be found in *chap. 22. 4.* compared with *v. 7.* *Joshua* bids the *Reubenites* and *Gadites*, &c. to go to the Land of their Poſſeſſion, which (ſays he to them) *Moses, the ſervant of the Lord, gave you* (בעבר) *on the other ſide Jordan.* If we compare *v. 7.* we ſhall find 'tis ſaid, that to the half tribe of *Manaſſeh* *Moses* had given poſſeſſion in *Baſhan*: but unto the other half thereof, gave *Joshua* among their brethren (בעבר) (for ſo is the *Keri*, and ſo 'tis to be read therefore) *on this ſide Jordan: weſt-ward*, which is an Evidence beyond exception, that בעבר ſignifies promiſcuously and indifferently on the one ſide, and on the other, on the *East* or *Weſt*-ſide.

3. If it be demanded how we ſhall then know, when it ſignifies *on this*, or on the *other ſide*. I answer, (1.) That in this very caſe the Scripture determines the ſenſe by adding ſome word to direct us. There could be but two ſides of *Jordan*, the *East* and *Weſt*. On the latter lay *Jericho* and the Land of *Canaan*. On the *East*-ſide was *Moses*, when he ſpoke the words mention'd in *Deuteronomy*. And we are ſometimes told what ſide is meant: the *ſide* toward the Riſing of the Sun, *Josh. 12. 1.* There is the *East-ſide*: We have mention of the *Weſt-ſide*, *Josh. 5. 1.* Again, of the *East-ſide*, *chap. 13. 27, 32.* And thus again, *Numb. 32, 19.* *East-ward* is added by way of Explanation,

cation, and *West-ward* is added (*Josh. 22. 7.*) to determine the sense. Here is the word *צד* in all these places, but that Hebrew word signifying indifferently the Side (what-ever side it were) therefore the East or West are added to determine its sense, which is a great proof that the word *alone* did not signify necessarily *this side* or the other, on *this side* or *beyond*.

(1.) The Subject-matter does direct us at other times. Thus where *Joshua* tells the *Reubenites* of the Land which *Moses* gave, he adds it lay *צד*, which there must signify (as we have translated it) *on this side Jordan*. And as the Subject-matter determines the sense, so there is no doubt left from what follows in the next Verse *toward the Sun-rising*, *Josh. 14. 15.* And the Subject-matter does likewise determine the sense of this word, *Josh. 9. 1. Dent. 3. 8.*

4. And as *צד* sometimes signifies *on this side*, so it were a very easie to shew that *צד* does so likewise. But I need not spend any time in shewing that. The Reader will be easily satisfied who will take the pains to consult and compare diligently the following places, *1 King. 4. 24.* with *2 Chron. 9. 26.* and *Exod. 23. 31.* To which may be added, *1 King. 14. 15.* with *Ezra 4. 10, 16.* and *chap. 5. 6.*

To what hath been said, I add, That when *Josephus* mentions this passage, that is related *Dent. 1. 1.* and which we translate, *on this side Jordan*, he expresseth it by *ἐν τῷ Ιορδάνῳ*; i. e.

(c)

about

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about or near *Jordan*; which he presently after opposeth to *near* ~~is~~ *Isidore*; i. e. *beyond Jordan*. [Joseph. Antiqu. l. 4. c. 8.]

This is sufficient to justify our English Version; and to render this Objection void of all power and force; it plainly argues in the Objectors great Ignorance or something worse.

Obj. II. It is pretended that *Moses* could not write what we read, *Gen*. 36. 31. *These are the Kings that reigned in the land of Edom, before there reigned any King over the children of Israel*. These words must be written ('tis pretended) by one who liv'd after there were Kings in *Israel*, which was long after the Death of *Moses*. I would willingly give this Objection its full strength, before I answer it. And I find a late Writer hath done it to my hand in his *Prolegomena* to his Commentary on *Genesis*; printed at *Amsterdam* 1693. The substance of what he says is as follows: Eight Kings are reckon'd up succeeding each other; There were not more than so many Generations, or Persons generated, from *Jacob* to *Obad*, the Grand-father of *David*. But from *Jacob* to *Moses* there were but four, reckoning *Moses* for one. Then he tells what some answer; viz. That *Moses* fore-knew that there would be Kings over *Israel*, *Dent*. 17. But then he does not think it credible, that God should reveal to him how many Kings, and what their Names shou'd be that were to reign in *Edom*.

He

He cannot think it a Prophecy. He tells us of some-body (but 'tis with a *Nescio quis*) who affirms these Kings reign'd in several places at the same time. He concludes (as if he had been retain'd against *Moses*) *Si candidè his agere licet*, &c. That if he may deal candidly, 'tis best to own that the nine Verses, from v. 31. to 39. were added by some-body (he might here have put another *Nescio quis*) who liv'd after the Kingdom establish'd in *Israel*.

Before I go any farther, I will grant what he says of the Descents from *Jacob* to *Obed*, and from him to *Moses*: I will grant the Words are not a Prophecy; and that these Kings reign'd successively one after another; but will by no means allow that these words are not the words of *Moses*. I will fully answer the Objection, and shew the false Reasoning of this Author in the following Particulars.

1. He might have spar'd his pains in computing the Descents from *Jacob* to *Obed* and *Moses* as things nothing to the purpose. He wou'd, I know, insinuate by it, that there was not time enough from *Esau* to the times of *Moses* for so many Kings to reign successively; and that therefore *Moses* cou'd not give us this Relation. This he should have consider'd better before he had given up the place. From the Marriage of *Esau*, to the Death of *Moses*, are no less than 345 years. Here's room enough for eight Kings successively. And that there are so many years in this space, I need

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not prove. 'Tis evident, and no Man can deny it. Let any Man look over the Kings of *Judah*, and begin where he will, and he'll soon find space enough here for these eight Kings to succeed each other, though they had been successively Father and Son, which they, whom *Moses* mentions, were not.

2. 'Tis very unfairly done. to reckon from *Jacob* to *Moses* and *Obed*; and thence to insinuate, that there cou'd not be so many Generations from *Esau* to the Times of *Moses*, who is suppos'd to give this Relation. This is perfect *Pratice* and *Artifice*. We might have looked for it from a *Deist* or a Disciple of Mr. *Hobbs*, but not from one who pretends to be an Advocate for *Moses*, as this Author does. Two ways the unfairness of this Practice may be discover'd. (1.) From hence that he cannot but know that there is a great difference in these things. The Descents are more frequent in some Families than others, as the Persons marry sooner or later, as their eldest and first-born Sons live or die in their minority; &c. Who does not know that St. *Matthew* reckons from *Abraham* to *Jesus* but 42 Descents, St. *Luke* 56. From *Salathiel* to *Joseph* in St. *Matthew*, are reckon'd but 12 Generations; but in St. *Luke* the Generations from *Joseph* to the same *Salathiel* (as is supposed at least) are no fewer than 21. Nor is there in all this any great Difficulty: Admitting *Salathiel* in each place to be one and the same Person:

Person: And where several Lines are drawn from the same Head of a Family, there is very often a great difference in the number of Descents. And the Generations from *David* to *Joseph* may well differ in *St. Matthew* and *St. Luke*, when 'tis remembred that they are reckon'd by *Solomon*, or by his Brother *Nathan*. 'Twou'd be too great a Digression; or else 'twere very easie to give a very large and clear account of this matter. (2.) It is very unfairly done to insinuate, that there being but so many Generations from *Jacob* to *Obed* and *Moses*, therefore 'twas not probable there shou'd be such a Succession of Kings from *Esau*. 'Tis true, *Jacob* and *Esau* were of an Age, but he conceals something of moment. They were not so when they marry'd: *Esau* marry'd when he was forty years old, but *Jacob* staid till he was near fourscore before he marry'd. Here is near 40 years difference, which is of great moment in this matter. This Author, in his Appendix, affirms (I will not answer for the Truth of it, nor is this a place to dispute it) that *Jacob* marry'd *Leah* in the 85th. year of his Age. And for what he knows, *Moses* might be near 120 years old when he wrote this Relation of the Kings of *Edom*. Upon the whole matter, here is space enough for these Successions. *Joseph* died when he was 110 years old, and yet he saw *Ephraim's* Children of the third Generation, Gen. 50. 23, 26.

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3. Though here be space enough for these eight Kings, though they were Father and Son, yet we have no Cause to believe they were Father and Son, but just ground to believe they were not. And if they were not, then might the less time serve for their Succession to one another. We have these grounds to believe they were not Father and Son; That, (1.) They are said to be of divers Cities or Places from each other; One of *Dinhabah*, his Successor of *Bozrah*; a Third of the Land of the *Temanites*; 'Tis not very likely that the next Heir should live in another City or Country, and at a Remove from his Predecessor. (2.) 'Tis not said upon the Death of a King that such a one his Son reigned in his stead. But when *Bela* died, 'tis said that *Jobab* the Son (not of *Bela*, but) *Zarah* reigned in his stead; To him succeeded *Husham*, of the Land of *Temani*; To him *Haddad*, the Son of *Beded*; To him *Samlah* of *Masrekah*; To him *Saul* of *Rehoboth*; To him *Baal-Hanan*, the Son of *Achber*, &c. So that the succeeding King might, for what this Author knows, be as old or older than his Predecessor; and then a very little space might serve for eight Kings to succeed each other in; the six last Kings of *Judah* (where Father was succeeded by the Son) took up not above 56 years.

4. That *Moses* knew there would be Kings over *Israel*, is unquestionable from *Deut.* 17. where he delivers Laws concerning that matter;

ter : This being one of those three things that were made known to him, but were not to take effect (as *Maimon* well observes) till they were in possession of the Land of *Canaan*. [*Maimon H. Melach. c. 1.*]

The giving up these nine Verses is a thing of most dangerous Consequence. At this rate this Author may give away more of the Holy Writings when he pleaseth. And then we shall be sure of nothing. For who the Author of them is, he says not; nor can the Reader know from our Author whether he were an inspir'd Author or not. Nor does he give any just cause why any Man shou'd insert these nine Verses here, had they not been written by *Moses* from the beginning; I am sure he can give none.

To what hath been said, I add, That *Moses* himself was a King over *Israel*; and then the Kings that reigned in *Edom* before *Moses* was King, may well be said to have reigned before any King over the Children of *Israel*. *Moses* had the title of King: He was King in *Jesurun*, Deut. 33. 5. Nor was it a bare title, He was really a King, as appears from the *Pentateuch*. This is proved at large by Mr. *Selden*, [*de Synedrijs, l. 2. c. 1, 2.*] This alone is a just and full Answer to the Objection, which was sufficiently answered before. So far are we from being forced to part with nine Verses at once, that we are under no difficulty at all. 'Tis plain that when *Moses* came out

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of *Egypt*, that *Edom* was under Dukes, *Exod.* 15. 15. These cou'd not be the first *sett* of Dukes, mention'd *Gen.* 36. 29, 30. For they were *Horites*; and if they were the *second sett*, *v.* 40.—then were the eight Kings dead before *Moses* was King in *Jesurun*.

After all; these eight Kings might be *Horites* (called *Horim*, *Deut.* 2. 12.) whom the Children of *Esau* dispossessed and succeeded, for any thing that appears. They are said to have reigned in the land of *Edom* (and so the *Horite's* Land was when *Moses* wrote these words) but not to be descended or come from *Esau*, as is expressly said of the following Dukes, *v.* 40. This account agrees with the Context. We have an account just before of the Dukes of the *Horites*, the Children of *Seir* in the land of *Edom*, *v.* 21. Though these are said to have been Dukes in the Land of *Edom*, yet they were not descended from *Esau*, but from *Hori*, in the Land of *Seir*, *v.* 30. And then there's no ground to believe the eight Kings were descended from *Esau*, because they are said to have reigned in the land of *Edom*, since the Dukes in the land of *Edom* were *Horites*, and did not come from *Esau*. Besides, the 4th. of these eight Kings is said to have smitten *Midian* in the Field of *Moab*, *v.* 35. If by *Midian* be meant the person so called, *Gen.* 25. 2. then there can be no doubt of this matter. For then these eight Kings cou'd not be the Posterity of *Esau*, but *Horites* they might be,

be, (*Gen.* 14. 6.) and then they had finished their Reigns before *Moses* was King in *Jeshurun*.

Obj. III. The Writer of the *Pentateuch* gives names to Places, which did not belong to those Places till after the time of *Moses*; and therefore *Moses* could not be the Author of the *Pentateuch*, at least as we now have it. Here they instance in *Hebron* and *Dan*. 'Tis pretended that *Hebron* was not so called till after the time of *Moses*, *Josh.* 14. 15. with *chap.* 15. 13. Nor *Dan* neither, as appears from *Judges* 18. 29. I answer,

I. And first as to *Hebron*. And here 'tis to be consider'd what *Joshua* says on this occasion. He does not say it was not called *Hebron* before that time. His Words are these, *The name of Hebron* (קִרְיַת אַרְבָּא) *before* was *Kirjath-Arba*, *chap.* 14. 15. i. e. It had formerly another name; more than that he says not. For what appears, it might be call'd *Hebron* in the time of *Moses*. Here's no inconsistency at all; the Hebrew which we render *before*, admits of great Latitude: Sometimes it denotes a *long time before*, and we render it of *old*, *Psal.* 102. 26. Elsewhere (where we render it *afore-time*) it signifies a *long time before*, as *Nehem.* 13. 5. But we render it *in old time*, *Deut.* 2. 20. *Moses* and *Joshua* were Contemporary, and well might the City be call'd *Hebron* in the time of *Moses*, though it were in
old

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old time call'd *Kirjath-Arba*. We have an instance to this purpose beyond all exception. *Bethel* of old time was call'd *Luz*, Judges 1. 23. and yet it was call'd *Bethel* long before the time of *Moses*, Gen. 28. 19. *Hebron* was a very ancient City; and it is not for nothing that this is remark'd, *Numb.* 13. 22. And though it were of old time call'd *Kirjath-Arba*, yet even in the time of *Joshua*, and after the Remark, chap. 14. 15. *Hebron* it is call'd, as by the name it was most commonly known by. When 'tis call'd the City of *Arba*, it follows, (and it seems to be by way of Explication, which supposeth it most known by the following Name) *Which City is Hebron*, Josh. 15. 13. Again, *Kirjath-Arba*, which is *Hebron*, v. 54. Had not *Hebron* been the common and famed Name of it, it shou'd rather have been *Hebron*, which is *Kirjath-Arba*. See chap. 20. 7. and 21. 11. They must have a great inclination to drop *Moses*, who will be mov'd by such a slight pretence as this.

2. As to *Dan*, the pretence is less than for the other, if it be possible: For who can assure me that *Dan*, Gen. 14. 14. is the same with that, Judges 18. 29? And if it be not, then is the Objection just nothing at all. Besides, if it were the same place, the same answer might be given as to the Case just before. But alas, *Dan* is an older Name than these Objectors seem to be aware of, as the River *Jordan* intimates; for part of its Name it had from

from a place call'd *Dan*. And this is, I think, placed beyond controverſie, if we conſider what *Joſephus* relateth on this occaſion; who muſt be allowed, in a matter of this nature, to be of greater authority than theſe Modern Objectors. He tells that *Abraham* fell on the *Aſſyrians*, περὶ Δάνου; i. e. about *Dan*: ἔτας γδ' ἡ ἑταρα τῷ Ιωρδάνι ἀποφυγεῖσθαι πρὶν. i. e. For ſo the other Fountain, or Spring-head of *Jordan*, is called, Antiq. l. 1. c. 10. He that was willing to give away the nine Verſes from *Gen.* 36. will not allow any force in this pretence, though he is content to part with *Hebron*.

Obj. IV. It is pretended that *Moses* cou'd not write thoſe words, *Deut.* 2. 12. *The Horims alſo dwell in Seir before-time, but the children of Eſau ſucceeded them, when they had deſtroyed them from before them, and dwell in their ſtead; as Iſrael did unto the land of his poſſeſſion, which the Lord gave unto them.* The force of the Objection lies in the latter part of the words, *as Iſrael did*, &c. By which it's pretended is meant, that *Iſrael* dwelt in *Seir*, and expell'd the *Idumæans*, but that this happened not in the time of *Moses*, as appears from *v.* 5. but long afterwards. This being that which *David* mentions *Pſal.* 108. 9. and which was in his time effected, *1 Chron.* 18. 13. [*Præadamit.* l. 4. c. 1.] I anſwer, That here is no mention of the *Iſraelites* poſſeſſing the Land of the *Idumæans*: That is fiction, and without
any

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any shadow of ground from this Text. And for the true meaning of the place, I referr the Reader to the Note on *Deut. 2. 12.*

Obj. V. It is pretended that *Moses* could not write those words, *Gen. 12. 6.* And the *Canaanite was then in the Land.* This Objection is made by Mr. *Hobbs* and by *Spinoza.* The utmost of it amounts but to thus much, That these words cou'd not be writ by *Moses*, because it wou'd be *impertinent* for him to say this which was so *well known* at that time. For the *Canaanite* continu'd above 400 years in the Land after this, and therefore those words were added by some hand after the Destruction of the *Canaanites.*

Before I answer this, I observe this by the way, That this Objection is not of the sort of some others, which pretend, that *Moses* cou'd not write some passages, because the words they insist on mention some-thing that hapned after his time. That cannot be pretended here. Here all that can be said, is, That we cannot think *Moses* wou'd write these words without a Cause.

I answer, 1. That what *Moses* says is, that the *Canaanite* was THEN *in the Land*: i. e. He had in those early days of *Abram* possession of that Land which God intended above 400 years afterward to bestow on the Posterity of *Abram.* In the very next words we read, *And the Lord appear'd unto Abram, and said unto thy seed,*

seed, *Will I give THIS Land*: i. e. This very Land which is now in possession of the *Canaanite*, and for that reason call'd the Land of *Canaan*, chap. 11. 31. We have a particular account of the Destruction of the *Canaanite*, and of the precise time when it hapned: But that Relation does not tell us how long they had been possessed of it. That we learn here. The Objectors force a sense upon the words. As if these words, *The Canaanite was then in the Land*, imported thus much, *The Canaanite was not as yet dispossest'd of the Land*. Whereas the Text onely tells us that they were Possessors of it THEN, when *Abram* came first to it, and when God promis'd it to his Posterity. And then the words have no reference to the Destruction of the *Canaanites*, but to their early Possession onely.

2. It is very certain that the word *Canaanite* sometimes signifies a particular Tribe or Family so call'd, and not the general Name of the Inhabitants of that Land: Thus the word signifies, *Gen.* 13. 7. 15. 21. *Numb.* 13. 29. 14. 25. And then *Moses* onely relates that in that tract of Land in which *Abram* then was, this Tribe dwelt.

3. It is very unreasonable therefore to object this against *Moses* his being the Author of these words; and that, because we do not understand the reason of his bringing in these words in this place. Because there might be sufficient Reasons, though at this distance we were

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were not able to discern them: And at this rate we may reject any ancient Author whatsoever. I add, that 'tis to be considered what Land is meant in these words. 'Tis said that *Abram passed through the Land to the place of Sichem*: It follows, *The Canaanite was then in the Land, [viz. of Sichem.]* But these *Canaanites* were destroyed, and their City spoiled, and their Land driven, before the *Israelites* went into *Egypt*, and therefore before *Moses* wrote these words, *Gen. 34.* In *Abram's* time, the *Canaanite* was in that Land (and even then he durst go thither and profess the Worship of the true God,) but he was not there afterward, being destroyed by *Jacob's* Sons: That Land being void, they came thither to feed their Flocks, *Gen. 37. 14.* The Words are well rendred by a late Writer: *Et Cananæus quidem tunc temporis in eo tractu fuit.*

Obj. VI. 'Tis farther objected, that *Moses* could not be the Author of some part of *Dent. 3.* And two places are insisted upon; viz. *v. 11.* *For onely Og King of Basban remain'd of the remnant of Giants: Behold his bed-stead was a bed-stead of Iron: is it not in Rabboth of the children of Ammon, &c.* These words, 'tis said, could not be written by *Moses*, but by a later Author; for *Moses* need not to have mention'd the Bed-stead to those Jews his Contemporaries, who had seen the Giant himself: Besides, 'tis pretended that this Bed-stead was not found

found out till the times of *David*, 2 Sam. 12. 30. And therefore these words must be written by a later Author than *Moses*. The other place is v. 14. *Jair the son of Manasseh took all the Country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-Havoth-Jair unto this day.* 'Tis pretended that these words were added by a later Writer by way of Explication of v. 13. And that *Moses* wou'd never have said *unto this day*, if he had been the Writer of these words; and that therefore the words were written by a much later Writer, who gives an account of this matter, *à longissima & primâ origine*; i. e. from the very ancient and first Original. To which I answer,

First, As to v. 11. For the mention of the Bed-stead, *Moses* cannot be charged with impertinence: He mentions it *ad fidem faciendam*; and he wrote for Posterity, and not barely for those who were then living: Besides, there might also be very many of them who never saw the Giant; and to suppose it shou'd have been in *Bashan*, proves nothing at all: To affirm that this Bed-stead was not found till *David's* time, and to cite to that purpose, 2 Sam. 12. 30. is to abuse the Reader; for there's no such thing to be found there.

Secondly, As to v. 14. 'Tis a lewd thing to suppose that Verse inserted by another hand, and to offer no proof. If there be any thing like a proof, it must be fetch'd from those words,

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words, *Unto this day*. I shall shew that there is nothing in that expression that will infer a Writer later than *Moses*.

The Objection is in it self very unreasonable. These Objectors have some pretence when they urge against *Moses*, that he wrote of things after his time. But shall he be blam'd also when he writes of things that hapned in his own time? This is very unfair dealing. But that I may not pass any thing over that these Objectors can urge, let us see what, *unto this day*, imports. No Man can infer any more from it, but this, That the thing was done and fully completed. And so it was in this case. *Fair* had taken these Places in the time of *Moses*, and given these Names to them. And if they were so called in the time of *Moses*, he might as truly and as properly say they were so call'd to *this day*, as if they had been so call'd for a thousand years past. *Moses* says of the *Egyptians*, *The Lord hath destroyed them to this day*, *Deut. 11. 4.* This he might have said as properly the day after they were destroy'd, as he could, that might have said it an hundred years after. No more is meant, but that then the *Egyptians* were destroyed; That Destruction was not yet to happen. 'Tis evident these words do not import a long time elapsed. I have walked before you from my Childhood, *to this day*; i. e. *Hitherto*, says *Samuel* to the *Israelites*, *1 Sam. 12. 2.* *Achish* says of *David*, *I have found no fault in him, since he fell unto me,*

me, *unto this day*, 1 Sam. 29. 3. Here's no ancient History referr'd to: Compare 1 Sam. 30. 25. with Jerem. 32. 31. *This saying* is commonly reported among the Jews *untill this day*, (Matt. 28. 15.) *Untill this day* cannot relate to ancient Times, for St. Matthew wrote his Gospel not long after the Events he relates a little before.

Obj. VII. It is farther pretended that *Moses* cou'd not be the Author of those words: *And the children of Israel did eat Manna forty years, untill they came to a Land inhabited: They did eat Manna, untill they came to the borders of the Land of Canaan*, Exod. 16. 35. Here *Moses* (if he be the Author of these words) must be granted to write of something that hapned after his death; for he did not live to that time of forty years, whilst the *Israelites* did eat Manna. See *Jos. 5. 12.* Some answer (says the Author of the Commentary on *Genesis*, mention'd above) that *Moses* knew (as appears from *Numb. 14. 33.*) That after forty years, upon the entring of the *Israelites* into *Canaan*, *Manna* shou'd cease. But this (says he) *is related here, not fore-told*: And therefore (says he) *Moses* useth the Preterperfect tense *They did eat*: And therefore he is for giving up this place also, as he did the nine Verses before. To which I return the following Answer.

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1. 'Tis manifest that this Commentator on *Genesis* trifles, when he lays a stress upon the Preterperfect tense, by which the *Israelites* eating *Manna* is express'd. He cannot but know that 'tis an Observation of no weight in this matter. Nothing is more common among the Sacred Writers than such an *Enallage* of Tense. And it must be allow'd, especially in the Writings of the Prophets, who speak of Things certainly to come to pass, as of Things already past. This very word, *יֵאָכְלוּ* is by our Interpreters elsewhere rendred by a future: *All they that are sat upon Earth shall eat and worship*, *Pf.* 22. 29. And that rendring of the word may be defended very easily: It not onely may be so rendred, but in that place it ought so to be, as is evident to him that considers the Context. Again, *Isa.* 65. 21. we have the same word, and it hath there the signification of a future, as appears from the Context. To which I may add, *Hosea* 4. 10. and *Zechar.* 12. 6. in which places this very word occurs, and signifies as a future. See also *Gen.* 45. 18. where this word is rendred, *Ye shall eat*. And however 'tis rendred here, or ought to be render'd; yet certain it is, that Author ought not to have insisted on that which is so very frivolous.

2. Supposing *Moses* to have written these words, yet here is no just Charge or Imputation can be brought against him. Will any Man say that he wrote that which is not true?

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That no Man hath attempted to do. 'Tis granted on all hands, that the *Israelites* did eat *Manna* so long as is affirm'd here. Will they say that he wrote a thing that was not known to him to be a Truth? That they will not say. For 'tis allow'd that the thing was made known to him, that the *Israelites* shou'd eat *Manna* so long. And if these Men shou'd have been so hardy as to deny this, yet it might easily be prov'd. What is it then that forbids *Moses* to be the Author of these words? If it be this that he writes for forty years, when he dy'd at least some months before that time was expir'd.

3. I answer, That this is no Objection against him: Because there is nothing more common with the Sacred Writers, than to give the full number to that which, strictly speaking, is not complete. The *Jews* have a Rule in this case not to be rejected; 'כָּמֵצָה הַחֹדֶשׁ: i. e. Part of the month is as the whole, and part of the year is as the whole. *Seder. Olam. c. IV. p. 1.* And *Moses* himself useth this way of speaking. After the Spies return'd, he does, by God's direction, tell the *Israelites*, that their Children shou'd wander in the Wilderness forty years, though 'tis a thing confess'd that they did not after that wander above 38, or 39 years; *vid. Numb. 14. 33.* Yet *Moses*, when he speaks of it, calls it forty. Compare *Numb. 32. 13.* with *Deut. 2. 14.* and *Josb. 5. 6.* and *Psal. 95. 10.* If it be still urged that *Moses* affirms, that they did eat

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till they came into the Land. I answer, That he might well do so. For the Event was well-nigh past when *Moses* liv'd, and for what we know when he wrote these words: And the thing he speaks of being upon the matter already passed, 'tis no wonder that he does not use a *Future Tense*, but the *Preterperfect*.

4. After all that hath been said above in the first Answer to this Objection, concerning the importance of the word *אכלו*, I shall add one Observation more from this Book of *Exodus*, chap. 12. 8. Which farther shews the Vanity of the pretence of the aforesaid Author of the Commentary on *Genesis*. These are the words; *And they shall eat* ('tis *אכלו* in the *Preterperfect* tense, as 'tis here, chap. 16. 35.) *in that night: rest with fire, and unleavened bread, and with bitter herbs* (*יאכלו*) *they shall eat it.* The first Hebrew word, though a *preterperfect*, is as much a *future* in its sense, as the latter which follows, which is really a *future*. No Man can find fault if the words, *Exod. 16. 35.* shou'd be thus translated: *And the children of Israel shall eat Manna forty years, untill they shall come to a Land inhabited: They shall eat Manna untill they come, &c.* Admitting this Translation (which cannot reasonably be refused) the whole force of the Objection falls at once. The Author above-named was under no necessity of parting with this place; He was too forward to part with his Divine Author, when he was content to drop him
upon

upon so slight a ground. To which I add the words, *Exod. 23. 11. But the seventh thou shalt let it rest and lie still* (וַיָּנַח וַיִּשְׁכַּח) *that the poor of thy people may eat ; Or, and the poor of thy people shall eat ; and what they leave* (וַיִּשְׁכַּח) *the beast of the field shall eat.* Where again, the first word, which is a *preterperfect*, hath the sense of a *future*, as much as the following, which is really and grammatically so.

Obj. VIII. We read *Gen. 22. 14. And Abraham call'd the name of that place Jehovah-jireh: as it is to this day, in the mount of the Lord it shall be seen.* These are supposed not to be the words of *Moses*, but of a later Writer. It is pretended that this place was Mount *Moriab*, in which the Temple was afterwards built, and that it was not call'd so before such time as the Temple was built ; and therefore this could not be written till that time, which was long after the Time of *Moses*. It is farther pretended, that it is not likely that *Moses* should write those words, *In the Mount of the Lord it shall be seen*, because the Writer of those words affirms that That proverbial Speech was used in his Time. To which I answer,

1. I am not concern'd whether this were the very place that was afterwards call'd *Moriab* or not. 'Tis enough to my purpose that it is not call'd *Moriab* even in this place. Whatever affinity Men may fantasie between *Jehovah-jireh* and *Moriab*, 'tis certain they are not one

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and the same Name. Here's nothing proved, and we are not obliged to regard groundless Imaginations; and that is all we have here offer'd to us.

2. Nor is there any thing in the following words, but what is very agreeable to the Time and Age of *Moses*. For why might not this proverbial Speech be in use from the Days of *Abraham*, to the Time of *Moses*? Here is space enough from the Time of *Abraham* to that of *Moses*, for such a Saying to become a common Saying, or proverbial Speech. If a later Writer might say, *As it is said to this day*, why might not *Moses* say it as well? I confess sincerely I do not see in this Objection any thing that hath the least appearance of weight in it: And shou'd have been asham'd to mention it, were it not incumbent upon me in this matter to lay the Objections I meet with fairly before the Reader.

Obj. IX. The Author of the *Leviathan* roundly affirms that *Moses* cou'd not be the Author of those words, *Numb. 21. 14. Wherefore, it is said in the book of the Wars of the Lord, what he did in the Red-sea, and in the Brooks of Arnon.* But he offers no reason for this Opinion of his, - and therefore I do not think my self obliged to take any farther notice of him in this matter. - However, I find that *Spinesa* offers something like a Reason for this Opinion; and, as near as I can guess, here

here lies the Argument: That *Moses* wrote a Book of the War against *Amalek* by God's Command, he says is evident from *Exod.* 17. 14. But it does not from that place appear in what Book he wrote it. But in *Numb.* 21. (he adds) a Book is cited, call'd *The Book of the Wars of the Lord*; and in this Book, says he, without doubt the War against *Amalek*, and the several Journeys of the *Israelites* (which were written by *Moses*, as we find 'tis said *Numb.* 33. 2.) are related. Hence he seems to insinuate, that the *Pentateuch* was not written by *Moses*, but by some other hand, who cites the Writings of *Moses*; And that therefore the *Pentateuch* was on this account rather written of *Moses*, than by Him. This is the most that I can make of the Pretence of this obscure Writer; and after all, I can see very little that needs an Answer.

The Place, I grant, is obscure and difficult; but that does not prove it was not written by *Moses*. The Place is consider'd in the following Notes, to which I referr the Reader. However, having this Occasion offer'd me, that I may not seem to neglect any thing for the farther satisfaction of the Reader, I shall endeavour to explain the Matter related in *Numb.* 21. and then shew how vain this Pretence is.

First, As to the Matter related, thus it is: The *Israelites* had receiv'd a Command not to distress or disturb the *Ammanites* or *Moabites* in their Possessions, God declaring that he
(d 4) would

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would not bestow their Land upon them, *Deut. 2.* It is the business of *Moses* to shew that the *Israelites* had not broken that Law. It is true it might be pretended (and was pretended afterwards in the days of *Jephthab*) that they had broken it: Because upon the Conquest of *Sihon* and *Og*, 'tis certain that the *Israelites* had taken possession of those Lands which sometime belong'd to this People, whom they were forbid to disturb. But 'tis to be consider'd, that these Lands were at that time in the possession of the *Amorites*, who had dispossessed the *Ammonites* and *Moabites*. I will not so far make a digression, as to shew who were the Possessors of these Lands from the Time of *Abraham*. I shall content my self in shewing the design of *Moses* in this relation: And that was, (1.) To shew when the *Israelites* came to the River *Arnon*, they found it to be the Boundary or Border between *Moab* and the *Amorites*. This he affirms *v. 13.* and confirms it out of a known Book in those Times, call'd *The Book of the Wars of the Lord*, *v. 14.* (2.) To prove that the Country which the *Israelites* took from *Sihon*, and which did formerly belong to the *Moabites*, was quite lost from the *Moabites* in the time of a former King before *Balak*. This is affirmed *v. 26.* And therefore *Israel* found *Sihon* in full possession of this Country. This he also proves from some known and acknowledged Sayings at that time, that serv'd to preserve the me-

memory

mony of the fact. Whether it were in some Song, or contain'd in some Commentary of Facts that were pass'd, I enquire not, v. 27, 28, &c. The words seem to imply that the victorious *Amorites* did express their Triumph on the score of their Victory over the *Moabites* in those terms which the Text lays before us.

This account of the design of *Moses*, and his way of gaining that design, will easily give the Reader to understand that these words must needs be obscure and difficult, because we are not acquainted with the perfect History of those Times, nor with the Memorials of Facts that then had hapn'd.

Secondly, I proceed to shew the great Vanity of the foregoing Pretence. I might very well premise that the Proofs that *Moses* wrote not these Books, had need be very clear, or else we are guilty of great Vanity in admitting them: And this is far from that, it being one of the most difficult and obscure Passages of the whole *Pentateuch*.

But still here is nothing proved. That *Moses* wrote this Book, call'd, *The Wars of the Lord*, appears not; And granting it to be true, it is nothing to the purpose. For why might not *Moses* cite a Book of his own Writing, as well as another and later Author? And what if *Moses* did write the Wars of *Amalek*, must he therefore write that of the *Amorites* Warring against the *Moabites*, before he

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he was concerned with them, also? These kind of pretences may amuse some that are not given to Thinking, they can never prevail with them that consider duly.

Obj. X. 'Tis pretended that the *Pentateuch* was not written *by Moses*, but rather *of him*: And that, because *Moses* is generally mentioned by the Writer as a third Person: And besides that, we find *Moses* is commended in the *Pentateuch*, (*Numb. 12. 6, 8. Deut. 34. 10.*) And if we take him for the Writer of those Books, we must suppose him also to have commended himself, which will hardly be granted in a Man of so great Humility and Wisdom as *Moses* was. I answer,

1. As to the Pretence that *Moses* is not the Author, because he speaks of himself as of a third Person; then it follows, That whoever does in his History or Work mention himself, (as *Moses* in these Books is supposed to do) he cannot be the Author of that Book or Relation: This wou'd be to conclude too much. And yet if this Proposition be not true, this Objection hath, so far as it goes, no manner of force in it. That he cannot be the Author of a Book that mentions himself as a third Person, may be affirm'd indeed easily, but can never be proved. If this were admitted, we must discharge several Authors of the Books of the Holy Scriptures both of the Old and New Testament also; and then we must not believe

lieve that *Julius Caesar* wrote the Commentaries that go under his name, or *Josephus* that part of his reputed Works, where he speaks of himself as of a Third Person. 'Tis hardly credible that the Objectors can believe the Consequence of this Objection, and I think there is no fear (if they should) that any indifferent Person shou'd believe with them.

2. As to the second Part of the Objection; That we cannot suppose that *Moses* wou'd commend himself, nor consequently that he shou'd write the *Pentateuch* where he is commended. I answer, That this Objection, whatever may be inferr'd from it, does not conclude that *Moses* was not the Author of these Books. For 'tis not impossible for a Man to write an *Encomium* of himself. But let us consider the Matter more closely.

'Tis said indeed that the *Man Moses was very meek above all the Men which were upon the face of the Earth*, Numb. 12. 3. This is said upon occasion of what was said against him by *Miriam* and *Aaran*. They spake against him very sharply: Upon which 'tis said, *And the Lord heard it*. *Moses* is not said to take notice of it himself: He was not like to give any just offence, nor apt to fall into anger when others reproach'd him. It follows, *Now the man Moses was very meek, &c.* I do not see what there is in these words unbecoming *Moses*: Here's no boasting or pride; no shadow or footsteps of it. He had a just occasion to mention,

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mention, that he had neither *provoked* these angry *persons*, nor did he *highly* resent the *reproaches* they followed him with. He might say this well enough, and ascribe due honour to God, who had wrought this Temper in him. The best Man in the World may well be allowed to defend his own Innocence, and to own the great Things which God hath done for him. The Objection will lie against *Job*, against the *Psalmist*, against *St. Paul*, as well as against *Moses*; if a good Man may not lawfully, upon any occasion, speak well of himself.

For what follows in *v. 6, 7, 8.* where *Moses* is prefer'd to any other Prophet, 'tis certain that they are the Words not of *Moses*, but of God himself. And well might he write what God himself said upon this occasion, especially when it tended so much to justify his Divine Mission, upon the credit whereof the success of all his Ministry intirely depended.

The Sin of *Moses* is related (*Numb. 20. 12.*) and the Punishment inflicted on him on that account. The relating of this is as strong an Objection against another Person's writing these Books, as what is nam'd above is against *Moses*. For, supposing another Person had been the Writer, that Writer must be suppos'd not onely to relate what we read (*Numb. 20.*) but to repeat it frequently also.

Obj. XI. It is pretended that *Moses* cannot be supposed to be the Author of those words,

Author of the Pentateuch. LX

words, *Exod. 6.* *These are that Aaron and Moses to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh King of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron,* v. 26, 27. 'Tis suppos'd that *Moses* would not write thus of himself. I answer,

1. That he may well be suppos'd to write as a Third Person, as hath been shewed before : And then,

2. Allowing him to write for the sake of Posterity, and not onely for the Persons of that present Age (of which there can be no doubt) He may well be granted to be the Writer of these words, concerning himself and *Aaron*, who were both greatly concerned in the Matters related afterwards.

Obj. XII. The Author of the Book call'd *Tractatus Theologico-politicus* mentions some other Books written by *Moses* ; and would thence inferr (by a way of reasoning peculiar to himself) that *Moses* was not the Author of the *Pentateuch* : He mentions the *Book of the Covenant* (*Exod. 24.*) This Book, he says, contains very little ; viz. Those Precepts onely which are found from *Exod. 20. 24.* to *chap. 24.* And he allows that *Moses* wrote the *Book of the Law of God*, *Deut. 31. 9.* which *Jehua* afterwards enlarged ; viz. with the Relation of the Covenant which the People enter'd into

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into in his Time, *Josh. 24. 25, 26.* And because we have no Book that contains at once the *Covenant* of *Moses* and that of *Joshua*, he concludes that this *Book* of the *Law* is lost. He grants that *Moses* wrote a *Book* of the *Law*, and gave it to the Priests, with a Command that it shou'd be at a certain time read unto the People, which cou'd not therefore be the *Pentateuch*, that being too great a Volume to be read at one Solemnity. He grants also that *Moses* wrote the *Song* mentioned *Deut. 32.* And this *Book* of the *Law* containing part of the *Deuteronomy*, and this *Song* is all that he will allow him to have written and left to Posterity. I answer,

1. I am willing to grant that the *Book* of the *Covenant* might not contain more than three or four Chapters of Laws. And let it be granted, that the *Book* of the *Law*, to be read to the People, did not contain the whole *Pentateuch*. Be all this as it will, I cannot see how 'twill serve the Purpose of this Author. For,

2. It does not follow from thence, that *Moses* did not write the whole *Pentateuch*. When 'tis agreed that he wrote and deliver'd some parts of it; does it thence follow he did not write the whole? I shou'd have been much surpris'd to have troubled the Reader with this passage of the Author above-written, because there is nothing worthy of the Reader's notice; no Argument, nor appearance of any: But I think my self oblig'd fairly to represent what the Objector's say in this matter, though they prove nothing.

Obj. XIII.

Obj. XIII. It is farther pretended that *Moses* cou'd not write those words where *Joseph* is brought in, saying, *I was stollen away out of the Land of the Hebrews*. It is pretended that it was not then the Land of the *Hebrews*; and that therefore *Moses* cou'd not term it so, nor any Writer till after his time, when the *Israelites* had invaded and taken possession of the Land. To which I answer,

1. That the Writer of this passage does onely report the words of *Joseph*; so that the Objection bears as hard against a later Writer, as against *Moses*. For who-ever the Writer be, 'tis not the Writer that calls it the Land of the *Hebrews*; he brings in *Joseph*, calling it so. If *Joseph* did not call it so, the *Relater* or *Writer* hath not told us Truth; and then the Objection bears against any Writer, be it *Moses* or some other person; and then, in truth, it is an Objection against the Book it self, as not worthy of belief. If *Joseph* did call it the Land of the *Hebrews*, why might not *Moses* be the Writer as well as a later Author? He was rather better able to report the Matter a-right, than a later Writer, as he liv'd nearer to that time when the words were spoken.

2. That *Joseph* might at that time very properly call that Country the Land of the *Hebrews*. And that he might do upon these accounts: (1.) Because it was the Land in which the *Hebrews* did at that time (and had ever since the Time of *Abraham* done so) inhabit.

Surely

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Surely it may be call'd the Land of the *Hebrews*, where the *Hebrews* dwelt, and where they have dwelt for some-time past ; whether they dwelt there by permission or by force of Arms against the Will of the other Inhabitants. (2.) 'Twas also that Land which was promis'd the *Hebrews*, and particularly to *Abraham* the Father of that People. And, (3.) The *Hebrews* had some propriety in that Land. *Abraham* by purchase, Gen. 23. *Jacob* by conquest, Gen. 24. who afterwards bestow'd his part of the Land to *Joseph* by his Last Will and Testament, ch. 48. 22.

Obj. XIV. It is pretended that *Moses* could not write those words, Gen. 35. 21. *And Israel journeyed and spread his Tent beyond the Tower of Edar.* This Tower of *Edar*, or Tower of the Flock, is by the Objector supposed (for I see no offer of proof) to be a Tower plac'd in After-times, and put upon one of the Gates of the City of *Jerusalem*, called the *Sheep-gate*; and then this must be written not by *Moses*, but by a later Writer, who liv'd after that Tower was so call'd. To which I answer,

1. That here being nothing but the Objector's Supposition, this Objection needs no Answer; for 'tis not reasonable that mere Suppositions shou'd be regarded without any shadow of proof.

2. That it is by no means reasonable to suppose this Tower of *Edar* to be a Tower upon the *Sheep-gate* in *Jerusalem*. One of the Ancients

ent (who is a more competent Judge than any later Objector) affirms that the Tower of *Edar* was the place of the Shepherds near to *Bethlehem*, (where the Company of Angels declar'd the Nativity of our Saviour) and that it was the place where *Joseph* fed his Flock, and where the Shepherds that watched by night at the time of our Saviour's Birth (*Luke 2.*) heard the heavenly Host, saying, *Glory be to God in the highest, and on Earth peace, good-will towards Men.* [Hieron. quæst. in Genes. Idem ad Eustochium Epitaph. Paul.] This account is confirm'd by the Context, and also by the *Targum* of *Jonathan* on *Gen. 35. 21.* who adds to the Text, *That this is the place from whence the King Messiah shall be revealed in the last days.* And still this account receives a farther Confirmation from *Micah 4. 8.* where we meet with the Tower of *Edar* in a most illustrious Prophecy of the *Messias*. There are the same words with these of *Gen. 35. 21.* For the Sheep-gate in *Jerusalem*, there is no kind of Affinity between the words in the *Hebrew*, that signify the *Sheep-gate*, and those which import the Tower of the Flock, and that are used both in *Genesis* and in *Micah*. And 'tis therefore most like that this Name of the place continued from the Time of *Jacob*; and therefore this can be no Objection of any moment in this case.

Obj. XV. It is pretended that *Moses* cou'd not write those words, *Gen. 29. 7. Now there-*
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fore

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fore restore the man his wife, for he is a Prophet. It is pretended that the word נביא, which we render a Prophet, was not used in the Time of Moses; and that therefore Moses could not write those words, but a later Writer. And this they attempt to prove from 1 Sam. 9. 9. where 'tis said, *Before-time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer: for he that is now called a Prophet, was before-time called a Seer.* To which I answer,

1. That if this be any Objection against Moses, then may we with as good Reason object this, where-ever we find the word we here render Prophet in the Pentateuch. We find this word in several places, and shall we therefore conclude that Moses wrote none of those places? If it has any force here, it has the same every-where else. And yet Mr. Hobbs allows that Moses did write the Book of Deuteronomy from chap. XI. to the end of chap. XXXVII. and yet in that part of Deuteronomy we find this word (which we render Prophet) several times. E. g. *If there arise among you a Prophet, &c. And thou shalt not hearken to the words of that Prophet,* Deut. 13. 1, 3. Again, *The Lord thy God will raise up unto thee a Prophet, &c. I will raise them a Prophet: And the Prophet which shall presume, &c. And when a Prophet speaketh in the Name of the Lord,* Deut. 18. 15, 18, 20, 22. Besides, the word is used elsewhere, as Exod. 7. 1. Numb. 12. 6. and chap. 11. 29. and Deut.

34. 10. Will any believe this word was not used in the time of *Moses*, or that if he wrote these places, yet he wrote *Seer*, and the word *Prophet* was added by a later Hand?

2. Some of these words are quoted in the New Testament, and there the word *Prophet* is retain'd, and not the word *Seer*. And they are quoted in such terms also, as may put this matter out of dispute, and satisfie us that *Moses* wrote the words quoted, and that the word *Prophet* was known in his time. Let us hear how *St. Peter* quotes these words from *Deut.* 18. 18. For *Moses* truly said unto your Fathers, A Prophet shall the Lord your God raise up unto you. He tells us that 'twas *Moses* (and not a later Writer) that said this; he expresseth it (not by *Seer*, but) by the word *Prophet*. *St. Stephen* cites the same passage, and after the same manner. This is that which *Moses* said unto the children of Israel; A Prophet shall the Lord your God raise unto you, &c. *Act.* 3. 22. and chap. 7. 37. Nothing can be plainer, nothing more convincing than these words are, both that *Moses* wrote these words, and that the word render'd *Prophet* was used in his time.

3. I shall consider the words in the Book of *Samuel*, and shew that they will not serve the purpose to which they are produced. The words are these: Before-time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer: for he that is now called a Prophet, was before-time called a Seer. Does this

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Writer say, That the word we render *Prophet*, was not known in the time of *Moses* : He says no such thing. Does he say, That the word we render *Prophet* was not known till that Age? He says it not. All that he affirms is this, That before that time the person called a *Prophet* was called a *Seer*. This we grant readily ; He was called a *Seer* before ; but this does not infer that he was not called a *Prophet* also, even then when he was called a *Seer*. The most that can be concluded from the place is this, That for some-time before, he that was called a *Prophet* then, was commonly called a *Seer* : And then there is no more than this to be inferred, That how old soever the word *Prophet* had been, yet for some-time before that passage was related, it was very common to call him a *Seer*. It seems the word *Prophet* was at that time when this is related, in common use ; and yet after these words, the word *Seer* is used, *1 Sam.* 9. 11. And so it was in the days of *Micah*, when the word *Prophet* was in common and ordinary use, *Micah* 3. 7. And as the word *Seer* was used when *Prophet* was used most commonly, so have we good Reason to believe that the word *Prophet* was also used, when *Seer* was a word in common and ordinary use. And 'tis apparently evident from what hath been said above, that the word was as old as *Moses*.

Obj. XVI. It is pretended that *Moses* would not write these words, *Now an Omer is the tenth part*

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part of an Ephab, Exod. 16. 36. 'Tis pretended that these words cou'd not be written by *Moses*, when these Measures were in use and well known, but by a much later hand after the dispersion of the *Israelites* among other Nations; among whom they had been used to other Measures, that the Reader might the better understand the Measure here mentioned. To which I answer,

1. That it does not appear that the *Israelites* did ever alter their Measures whilst they continued in the Possession of the Land of *Canaan*: And if they did not, there cou'd be no reason assign'd why we shou'd suppose any thing added here by way of Explication by a later hand.

2. Nor can we reasonably suppose such an Explication cou'd signifie any thing in this case. For how cou'd any Man be the wiser for it? For how shou'd an *Ephab* be better known than an *Omer*? This wou'd be no Explication in After-times, when the Measures used of old were once forgotten. And why may not an *Ephab* be as well forgot as an *Omer*? And if it were, the Reader cou'd gain nothing at all by such words as these.

3. And therefore 'tis much more reasonable to believe that these words were here from the beginning, when an *Ephab* was in use commonly, and that so it was in the days of *Moses*.

Obj. XVII. I meet with some other Objections mention'd in a late learned Writer mention'd before; which, because I cannot discuss any

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great force in them, I will here put together, and answer: viz. Gen. 2. 11, 12. *The name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is gold: and the gold of that land is good: there is Bdellium, and the Onyx-stone.* 'Tis pretended that these are the words of one who lived in *Chaldea*, where 'tis suppos'd that *Pison* was; and that Geography was not well enough known to *Moses* to relate such Particulars. Again, 'Tis pretended that the account we have of *Nimrod* and his Kingdom, chap. 10. 8. is more than *Moses* can be suppos'd to give; and that That account would have been more usefull after the *Jews* had been better acquainted with *Babylon*. And Lastly, The account we have of *Niniveh*, which is suppos'd to have been Founded after the Time of *Moses*, is therefore suppos'd to be none of his. To which I answer,

1. As to *Pison*, not to examine the Situation of it, (which, for what appears, might not be so distant from *Moses* as *Chaldea*) the Objector hath no reason to object hence against *Moses*, because he does not know how far *Moses* did understand Geography; nor hath he any cause to say the places mention'd did not trade and traffick into *Egypt*, where *Moses* was born, Gen. 37. 25.

2. As to the account of *Nimrod* and his Kingdom, we have no shadow of reason to suspect it. For *Babylon*, and some other places mention'd on this occasion, were afterwards so famous in story, that 'tis not to be wonder'd at that *Moses* should

shou'd give an account of this *person*, who was so very remarkable in his Time, and of these Places that were so famous afterwards: Nor cou'd any thing be done more properly than in that very place, where *Moses* gives an account of the Families deriv'd from the Sons of *Noah*, which Peopl'd the several parts of the Earth.

3. For the Name of *Niniveh*, which is pretended to be later than the Times of *Moses*, I need say no more than this, That this is supposed onely; but I never yet (to my remembrance) saw any kind of proof of it, or any thing that looks that way. And cou'd I see any thing like a proof, I shou'd think my self oblig'd to give an answer to it: But I cannot be obliged to follow mere Suppositions, and wander after the Fancies and vain Imaginations of Scriblers.

Obj. XVIII. It is pretended by the Author of the Book call'd *Præ-adamitæ*, that the *Pentateuch* cannot be writ by *Moses*; and that, because 'tis full of Repetitions, which therefore is wile a Man as *Moses* cannot be supposed to be guilty of.

I answer: That this looks like an Objection, and deserves to be accounted for. And because this Objection bears hardest against the Book of *Deuteronomy*, therefore I have very fully consider'd it in the *General Argument* prefix'd to that Book; and therefore I refer the Reader to that place for satisfaction as to this matter.

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Obj. XIX. 'Tis also said that these Books do not report Facts in that Order in which they hapned; and that *Moses* therefore is not the Author of so confused and distorted a Work. And the Author last above-named gives one remarkable instance to this purpose from *Deut. 10. 6.* To which I answer,

1. That if the Objector mean no more than this, That things are not always related in that very Order in which they hapned; I do allow that this is true, and that it cannot be deny'd. This will be readily granted by *Jews* and by *Christians*, who yet do believe *Moses* to be the Author of the *Pentateuch*. Nothing is more common among the Hebrew Doctors than this Saying 'אין מוקדם וכו'; i. e. *Non est prius & posterius in Lege*: They allow that things are not laid before us in that order in which they hapned or came to pass. *Josephus*, when he reckons up the number of the Books of the Old Testament, tells us expressly that *Moses* wrote the *Pentateuch*, *Kai tētar pōte mēn ēi Moysiōi*, &c. [*contra Apion. l. 1.*] He tells us elsewhere, that all things are written as *Moses* left them: *That they had added nothing* (not even for Ornament) *which Moses had not left*. But yet he adds, *Συνοδω*, &c. *That these Writings were left by him dispersed, as he had occasion to consult the Divine Majesty.* This (says he) *I think needfull to pre- wise, that none of our People might, when they read, be scandalized on this account.* [*Jos. Antiq. l. 4. c. 8.*]

2. That it does not thence follow that *Moses* was

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was not the Author. 'Tis strange that any Man who professeth Christianity shou'd argue at this rate. Because it must be allow'd that the Evangelists themselves do not always in their Gospels relate Facts in that Order in which they came to pass; and yet they do believe that these Gospels were written by those persons whose Names they bear.

3. As 'tis far from being an Argument, that *Moses* was not the Author of these Books, so the thing it self is of a very trifling Consideration. For the Journey of *Jethro* to *Moses*, whether it hapned before the giving of the Law or after, is a thing of very small Consideration: As long as we have the Fact related, we are well enough dealt with. And if it cou'd be prov'd, that what is related of that matter, *Exod.* 18. did not come to pass till after the Law was given; yet will this be no Objection against *Moses*, because that might notwithstanding be the fittest place to relate *Jethro's* Journey, *Moses* being just entring upon the account of the giving the Law, and then of the particular Laws that were given, &c. *Moses* does not date the Coming of *Jethro*; and for what appears, 'tis related in the fittest place. For *Abraham's* Journey with *Sarah* to *Gerar*, we are not concern'd to know the precise time of it, nor does *Moses* give it us, and we have no cause to find fault with his placing the Relation where we find it; We are very unreasonable in this matter. The Historian was best Judge where to relate the several Facts he had

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had to mention. And we do not, when we object this, allow him the liberty that all other Historians are allow'd; viz. To make their Relations in such places as they judge most convenient. And it is to me a very evident proof, that those Men have very little to say against *Moses*, who will lay hold on such impertinent trifles as these are. These are mere Cavils, and speak a bad Temper.

4. Nor is there much of this to pretend. *Moses* indeed did not write his History by way of *Annals*, nor his Laws in the exact method and form of *Justinian's* Institutions. But this is no Objection against the Author of the Books, or the Books themselves. As there is not that *method*, so there is not that *confusion* which is pretended. The Objector needed not to have said that there are in the Pentateuch, *Tam multa confusa, inordinata, extra locum & seriem posita*. For there is no great matter of this kind to be objected after all this noise. For the Instances he gives of *Jethro's* Journey, and *Abraham's* going to *Gerar*, they are not worth his while: For, in truth, they do not serve his purpose; And though he instance in the Journey of *Isaac* to *Gerar*, that will do his Cause no good; I appeal to any indifferent Reader. The Objector should have laid these things before the Reader, and shewed how they tend to his great End. For here's nothing prov'd; nor is there any thing in the Instances above, that do in the least bear against *Moses*. For, as I observ'd above, *Moses* does

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does not write Annals, nor date those Facts, and might therefore insert them in that place of this Book which he judged most reasonable.

5. It is true that this Author does produce one Instance that looks like an Objection: And I do grant that the place hath a considerable difficulty attending it, and that is what we read *Deut.* 10. 6. But because there are some difficult passages in the *Pentateuch*, must not *Moses* therefore be allow'd to be the Author? At this rate we may discharge all the Writers of the Old and New Testament also. But as to that difficult place, it is very particularly consider'd in the following Notes on that Chapter; to which therefore I refer the Reader.

6. After all, 'tis very unfit we shou'd prescribe *Laws* and *Methods* that God's Holy Prophets are to use in revealing his Will to us. 'Tis great sawciness in us to prescribe. God is wise when he does not use our methods.

Obj. XX. The same Author objects the Obscurity of these Books as an Argument that *Moses* was not the Author of them. To which I answer,

1. It is not to be wonder'd that there shou'd be some obscure places in the *Pentateuch*, allowing it to be written by *Moses*; for then the Book was written above 3000 years ago, and that in the Eastern Country, and in a Language much different from the Modern: We are not acquainted with the History of that Age, the Customs

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stoms of those Times, and Idiotisms of the Language in which it was written. And therefore we are apt to mistake, and many times at a loss where these Books refer to some Facts or Records, or Rites and Usages then well known. But then (as I intimated) this is no Argument that *Moses* was not the Author of it : For this wou'd oblige us to discharge all the ancient Authors which we do not understand.

2. Besides, this Obscurity is very often to be imputed to a fault or defect of the Readers, not to any defect or fault in the Books. The Reader perhaps wants Skill and good Judgment; he does not use fit means or sufficient diligence: Perhaps he is prejudic'd with false Notions, addicted to some foolish Opinions, or blinded with some naughty and vicious Inclination. And to such a Reader many Things seem obscure. But still the Reader is blameable, not the Book. He is in this Case like the blind Woman in *Seneca*, who cou'd not be perswaded but that the House was dark, when her Eyes were blinded : There are some obscure passages in Holy Writ, but these Holy Books are not therefore to be discharg'd from being the Writing of those persons whose Names they bear. There are very many things exceeding plain to the Reader, and many things that are not so, are yet very excellent, and to be reputed so by a modest Reader. When *Socrates* had read a Book written by *Heraclitus*, and was ask'd how he lik'd the Book, he answer'd, *A μὲν αὖτις γινώσκω, οὐ μὲν οὖν οὐκ ἔχω*
αὖτις :

owns: i. e. *Those things in it* (says he,) *which I understood are excellent; and so, I presume, are the things which I did not understand.* This modesty becomes us well in reading the Holy Scriptures. Where every carefull Reader will not fail to meet with a great many very excellent things which he will easily understand, he ought to presume so of those things which he does not comprehend.

Obj. XXI. I find it objected also, that there is a different Style in the several parts of the *Pentateuch*; and that therefore 'twas not writ by *Moses*, but by several Hands. I answer,

1. That if this were true, it must be allow'd to be a very material Objection; and though it would not be altogether concluding, yet it would have more weight than all that hath been said before.

2. But 'tis so far from being true, that the Objector does impose upon the more ignorant Reader in this matter. For which matter, I do appeal to all those that understand the Biblical Hebrew, and that have been most conversant in it. The Objector ought to have offer'd some proofs of this; at least to have told us where any such diversity of Style appears, and till he does that he cannot expect any other answer. I do grant that in other Books, written by several Hands, this diversity of Style does manifestly appear. The Prophet *Isaiah* writes in a style that is *lofty and sublime*; *Jeremiah* on the other

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other hand in a *style* that is more *vulgar* and *popular*. Some other parts are written in a *style* that is *concise* and *elliptical*, some in a *style* more *ample* and *copious*: And as they were written by several Hands, so there is that variety in *style* that wou'd induce the Reader to this belief. But I do solemnly averr, That there is no such variety in the *style* of the *Pentateuch* that gives any colour to such a belief. 'Tis true that the *Songs* in *Moses* are somewhat different from the *style* of his *Prose*, and some few expressions may be allow'd to be more *elliptical* and *concise*; but all this still is not such a difference as can inerr him not to be the Writer, and are such Things as must be allow'd elsewhere in one and the same Writer, and Book.

Obj. XXII. The last Objection, and the most common of all, is, That *Moses* cou'd not write what we read, (*Dent.* 34.) The account of his Death and Burial, and his Character. This therefore must be allow'd to be written by another Hand. I answer;

1. That it is absurd to say that he cou'd not, when 'tis remembred that he was not onely a Prophet, but the greatest of Prophets. There are less Prophets than *Moses* that tell us many Things that came not to pass till after their own Death: And therefore if I shou'd affirm that he wrote this by way of Prophecy, as I shou'd not be alone in affirming it, but shou'd have good Authority from Antiquity on my side;

side; so I am sure I cannot be confuted by any of those who have abdicated *Moses*. *Philo* the Jew. [*de vit. Mos.* l. 3.] tells us that *Moses*, before his Death, did fore-tell what Things shou'd happen to the several Tribes; *Some of which things* (says he) *are already come to pass, some of them are expected.* But then he adds, *That Moses being just going to Heaven, καταννενδεις, &c. being as yet living, and divinely inspired, did distinctly fore-tell those things which related to his own Death and Burial.*

2. As to this matter, every Man may believe as he sees cause: I am very little concern'd about it; if he wrote the *Pentateuch* to this *Deut.* 34. where we have the account of his Death, for I am satisfied. Let what follows be written by another, whether *Jashua*, or the *High-priest*, or some other authorized Person, this will do the Objectors little service as to the main purpose, and me no harm at all. He that believes *St. Paul* wrote the *Epistles* that go under his Name, believes enough as to that matter, though he shou'd at the same time believe the *Post-scripts* at the close of those *Epistles* were written by another Hand. Again, he that believes the *Book of Psalms* an inspir'd Book, and written by those Persons whose Names they bear; believes enough, tho' at the same time he might believe that the words, *Psal.* 72. 20. *The prayers of David, the son of Jesse are ended,* were written by another Hand, to intimate that there ended one of the Books, (for the Jews made a *Pentateuch* of the *Book of Psalms*)

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Psalms,) and in the following *Psalms* another Book begins. But after all, I do not see why what I said before, under the first Head, should be receiv'd with such laughter and scorn as I find it is. And though I think the Cause will not suffer by this Concession, yet I do not quit my first Answer.

And thus I have consider'd the Pretences against *Moses*. I have represented Them with all the advantage on my Adversaries side that I possibly cou'd, and have endeavour'd to render their Arguments as pungent and strong as I cou'd; and have sometimes found it a greater difficulty to sharpen them, and make them appear like Arguments, than it was to Answer them. I find *Moses* hath a good Title to the *Author* of these Books; A Title that a good Man esteems more valuable than Crowns and Scepters, and that hath preserv'd the Name of *Moses*, and made it Renowned. Some few People have attempted to deprive him of this Honour. I find nothing of any moment in the above-named Pretences, and therefore must own him to be the *Author* of them still.

T H E

(i)

THE
First Book of *Moses*,
CALLED
GENESIS.

(f)

THE
STANDARD
OF
STANDARD

T H E
General Argument
OF THE
First Book of M O S E S,
CALLED
G E N E S I S.

THE *Jews* call the several Books of *Moses*, which follow, by Names that are taken from the first Hebrew word, or words, with which those Books begin. Hence it is that this Book is by them commonly called *Beresbith*, which signifies *in the beginning*, that being the first word with which this Book begins. But the Names by which they are known among Christians, are taken from the Subject-matter contained in them. Hence it is that this first Book is commonly called *GENESIS*, because it gives an account of the Original of this visible World, and lays before us not onely an account of the

Creation of the World in general, but particularly an account of the making of *Man*, and of the Descents of several Families from the first Parents of Mankind. With relation whereunto, it is very fitly called *GENESIS*, that Greek word very properly expressing the *Original* or first *Formation* of these things.

Moses very wisely begins this Book with an account of God's Creation of the World, and the several parts thereof, *chap. 1.* And his Wisdom in that matter will more manifestly appear, if we consider that, (1.) By so doing he lays a foundation for Piety and Religion, and Obedience of the Laws which follow. The Creation of the World speaks the irresistible *Power*, the deep *Wisdom*, and the great *Goodness* of the Creator. A due sense whereof doth mightily dispose us to the *fear* and *love* of God, and to a *stedfast faith* and *assiance* in Him. (2.) By this course he also strikes at the very root of *Idolatry*: For that being nothing but the Worship of a *Creature* instead of the *Creator*, nothing can tend more effectually to prevent it than this belief, That all other things were made by God; That they had not their Being from themselves, but were made as well as Man: For then it follows, That how usefull soever these things may be to us, yet Divine Worship is due onely to the *Creator*. The account which *Moses* gives of the Creation of Man is also very usefull and instructive to us. For as he lets us know that Man was made in
God's

of the Book of **GENESIS.**

v

God's Image, so that consideration obligeth us to do nothing unbecoming the Dignity of our Nature; and to be kind to each other for God's sake : And we may, from the account of the Body's being made of the Earth, learn to be humble and modest. In a word, we may from this relation learn Justice and Charity, Humanity and Humility, not to wrong or proudly insult over our Neighbour.

The Sanctification of the Sabbath, in memory of the Creation, puts us in mind of the obligation which lies upon us to celebrate the Divine Perfections, which may be learned from God's Works, and the necessity of some separate and solemn time for this Religious Worship. So that a very great part of our duty to God, our Neighbour, and our Selves, is very powerfully urged upon us in the very beginning of this Sacred Book.

We have also an account (*chap. 2.*) of the Garden of *Eden*, and of the Forbidding the Eating of the Tree of Knowledge, of the Naming of the Creatures, and of the Institution of Marriage.

Next follows an account of the Disobedience of our first Parents, of their Fall, and of their Misery thereupon ; and also a gracious Promise of the *Messias*, *chap. 3.*

We may very well grant that these first Chapters of *Genesis* do insinuate some farther meaning than the bare Letter amounts to. We find that there is couched a Mystery under

the Letter. 'Tis agreeable to the belief of Jews and *Christians* to allow this. But still the Letter is to be preserved, and not to be questioned by any means. Much less is it to be exposed by profane Wits. For there is no inconsistency in this. And he that would attempt to destroy the Letter of *Moses*, is so far from serving any wise or good End, that he undermines Religion, offends its Votaries, and gives its Enemies occasion to rejoice and triumph.

There are a great many passages in the Old Testament, that besides the first *literal* meaning, have a farther reference, and *spiritual* sense, which yet does by no means destroy the Letter in the opinion of those very Men who contend for this *spiritual* sense, and reference. And for the passages in these three first Chapters in *Genesis*, the literal sense is very much confirmed from the Citations of them, which we find in the inspired Writers of the New Testament. V.g. That passage, *Gen. 1. 3.* is cited by *S. Paul*, *2 Cor. 4. 6.* And *Gen. 1. 27.* is quoted by our Saviour, *Matt. 19. 4.* Again, *Gen. 2. 7.* by *St. Paul*, *1 Cor. 15. 45, 47.* And *Gen. 2. 24.* is cited by our Saviour, *Matt. 19. 5.* and by *St. Paul*, more than once, *1 Cor. 6. 16. Ephes. 5. 31.* That passage of the Serpent's beguiling of *Eve*, *Gen. 3.* is cited by *St. Paul*, and by that Quotation the literal sense is confirmed, *2 Cor. 11. 3.* His Words are these: *I fear lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity*

city that is in Christ. And the same Apostle refers to this Fact related by Moses, 1 Tim.

2. 14.

Moses proceeds (chap. 4. and 5.) and gives an account of the Birth of Cain and Abel, and their several employments, of their Oblations, of the Murder of Abel by Cain, of the Curse denounced against him thereupon, of the Posterity of Cain; And then of the Birth of Seth and Enos. And then follows an account of the Genealogy, Age and Death of the Patriarchs from Adam to Noah, who was the Tenth from Adam.

Then follows the History of the Deluge or Floud of Waters which drowned the World: And whatever knowledge of this Fact might be preserved by Tradition among the Inhabitants of the World, yet certain it is, that from Moses we have not onely the most ancient, but the most exact and particular, and unexceptionable Relation of this matter. And if we will attend to the Relation which Moses gives, we shall soon discern all the signs and marks, not onely of a true and faithfull, but of an exact and unexceptionable Relation also. Besides, that the memory of the Facts which Moses relates might easily be preserved to the Time of Moses.

Moses relates as to this matter, (1.) The Cause which moved God to destroy Mankind by a Floud of Waters, Gen. 6. 5, 11, 12, 13.

(2.) The Warning which God gave the Old World

World that they might repent, and prevent this Calamity, (*chap. 6. 3.*) which was 120 years before it hapned. (3.) God's special care to preserve Righteous Noah and his Family, *chap. 6. 18, 9.* as well as the several kinds of living Creatures. (4.) The means which he appointed for this purpose, viz. by an Ark: And we have a very particular Account of this Ark: Of its materials of which it was made; of its form and dimensions; of its several stories, even of its window and its door; And of the end and design of it, as well as of the builder or efficient cause. (5.) He tells the very time when this great Event hapned: The very year from the Creation may be collected from his Writings, and the very year of the Life of Noah is expressly related, *chap. 7. 6.* (6.) He tells what persons were received into the Ark, and what number of Beasts clean and unclean. (7.) He tells the very year, the month, the day when the Deluge began; The several Causes that contributed to make this Deluge; and how many days precisely the Rains came from above: He tells how many Cubits the Waters rose above the Mountains; and how many days the Waters kept above the Earth; and the Effects of the Floud as to living Creatures. (8.) He relates by what means the Waters abated. (9.) In what month and day the Ark rested, and in what place it did so. (10.) He relates when Noah opened the Window of the Ark, and of his sending out the Raven and the Dove.

Deut. (11.) He tells the month and the day when the Earth was dried. (12.) He relates the going out of *Noah*, &c. And, (13.) He tells of the Sacrifice of *Noah*, and, (14.) Of God's promise not to send such another Deluge, *chap.* 6, 7, 8. Here are all the marks of a true and complete Historian; nor can the Wit of Man make any such Objections as will destroy the credibility of these Relations.

Moses next relates how God blessed *Noah* and his Sons; forbade the eating of Bloud and Murder; Covenanted not thus to destroy the Earth again, and appointed the Rain-bow as a sign of this Covenant: He tells also how *Noah* was overcome with Wine; of the Curse denounced against *Canaan*, and of the Blessing of *Shem* and *Japhet*, and the Death of *Noah*, *chap.* 9.

Moses gives account of the Sons of *Japheth*, of *Ham* (where he speaks more particularly of *Nimrod*) and of the Sons of *Shem*, *chap.* 10. which is a most excellent piece of Antiquity.

A Relation of the Building of *Babel*, and of the Children of *Shem* unto *Abram*: *Abram* comes with his Father to *Haran*; He receives the Promise of the *Messias*, and comes into the Land of *Canaan*, to *Siobem*; Thence he removes to *Bethel*, &c. and on occasion of a Famine goes with *Sarai* to *Egypt*, whom he gave out to be his Sister: *Pharaoh* having taken her, restores her to *Abram*, being informed that she was his Wife, *chap.* 11. and 12.

Abram

Abram returns out of *Egypt* to *Canaan* with great Wealth : His Kinsman *Lot* was with him, who had also much Substance. They part from each other, and *Lot* pitched his Tent toward *Sodom*. God promiseth to *Abram* the Land of *Canaan*, chap. 13.

Lot is taken Prisoner in the Battel between four Kings with five. He is rescued by *Abram*, who is blessed by *Melchizedek*. *Abram*'s Answer to the King of *Sodom*, chap. 14.

After this *Moses* relates how *Abram* was encouraged by God, and assured that his Posterity should inherit the Land of *Canaan* : The Birth of *Ishmael* by *Hagar* ; the Change of *Abram*'s Name ; the Institution of Circumcision ; the Change of *Sarai*'s Name, and the Promise of *Isaac*, and Circumcision of *Abraham* and *Ishmael*, chap. 15, 16, 17.

Moses goes on to relate *Abraham*'s Hospitable entertaining of three Angels, who appeared to Him in the likeness of Men : Their Message is related ; the Birth of *Isaac* predicted, and *Sarah*'s Amazement and Weakness mentioned. The Wickedness of *Sodom* and *Gemorrha* ; and *Abraham*'s Intercession for *Sodom*. The Destruction of these Places ; *Lot* preserved ; The incestuous Original of *Moab* and *Ammon*, chap. 18, 19.

Abraham sojourns at *Gerar* ; The King thereof takes *Sarah* ; but, being warned of God, restores her. *Isaac* is born and circumcised ; *Hagar* and *Ishmael* are dismissed ; *Hagar* being
in

in great distress, is relieved by God; *Abimelech* makes a Covenant with *Abraham*, chap. 20, 21.

Abraham is commanded to offer up his Son *Isaac*; He readily obeys: God accepts of this Obedience, and preserves *Isaac*: *Abraham* is again blessed: Of the Posterity of *Naber*, chap. 22.

After this we have an account of the Age and Death of *Sarah*: Of the Purchase of a Burying-place for her: Of *Abraham's* sending his Servant to procure a Wife for *Isaac*: Of the Servant's exemplary diligence and success; and of the Marriage of *Isaac* and *Rebekah*, ch. 23, 24.

Of *Abraham's* Sons by *Keturah*: Of his Age and Death: Of the Posterity of *Ishmael*, and of his Death, &c. Of the Birth of *Jacob* and *Esau*; and how *Esau* sold his Birth-right: Of the Journey of *Isaac* to *Gerar*, &c. Of a Covenant between *Abimelech* and *Isaac*, and of the Marriage of *Esau*, chap. 25, 26.

Moses proceeds to relate after what manner *Jacob* obtained the Blessing which *Isaac* bestowed on him, and which he designed for *Esau*; As also the Journey of *Jacob* to *Padan-Aram*, and several Passages relating thereunto, chap. 27, 28.

Jacob is entertained by *Laban*, and contracts with him for his Service: He Marries *Leah*, and afterwards *Rachel*, the Daughters of *Laban*: The Children of *Jacob*: *Laban*, upon *Jacob's* desire to depart from him, makes a new contract

contract with him ; upon which *Jacob* useth policy, and grows rich upon it, *chap.* 29, 30.

Jacob leaves *Laban* privately ; *Laban* pursues him, and enters into a Covenant with him at *Galeed* : *Jacob* goes on, and sends a Message to *Esau*, whom he much feared ; He prays to God on this occasion, and sends a Present to *Esau* ; He wrestles with an Angel, and is called *Israel* : *Jacob* rebuffs *Esau*, and is kindly received by him : *Jacob* comes to *Succoth*, thence toward *Shechem*, in the Land of *Canaan* ; he purchaseth some Land there, and builds an Altar : *Dinah* is ravished, and the *Shechemites* destroyed, *chap.* 31, 32, 33, 34.

Jacob goes to *Bethel*, where he builds an Altar ; His Name is changed into that of *Israel* ; God blesteth him : *Rachel* dies, and we have an account also of the Death of *Isaac*, *chap.* 35.

Moses relates an account of *Esau*, of his Wives and Children ; and also of the *Horites*, *chap.* 36.

We have next a very particular Relation of *Joseph*, one of the younger Sons of *Jacob* : Of his Dreams, and the hatred that his Brethren bore towards him : Of their conspiring his Death, and of his being carried into *Egypt*, *chap.* 37.

Of the Children of *Judah*, another of *Jacob*'s Sons : Of the Birth of *Pharez* and *Zarah*, by *Tamar*, *chap.* 38.

The History of *Joseph* is continued: He is advanced in the House of *Potiphar*, and resisteth the temptation of his Mistress; he is however accused falsely, and cast into Prison, where God prospers him. He interprets the Dreams of two of the King of *Egypt's* Servants, who were in Prison with him, to whom it hapned as *Joseph* fore-told. The Dreams of *Pharaoh* King of *Egypt* are interpreted by *Joseph*, who predicted a great Plenty, and great Famine: Upon this *Joseph* is greatly advanced in *Egypt*: Of the Children of *Joseph*, and the beginning of the Famine. Ten Sons of *Jacob* are sent upon the occasion of the Famine to buy Corn in *Egypt*; when *Joseph* saw them, he accused them for Spies: They are furnished with Corn, and their Money returned into their Sacks: They are required to bring with them *Benjamin* their younger Brother, and their Brother *Simeon* is detained as a Pledge. *Joseph's* Brethren return with *Benjamin*, and are entertained by him. They are sent away with Corn, but brought back again to *Egypt*, and accused of Theft. The pathetical Supplication of *Judah* upon this occasion. *Joseph* makes himself known to his Brethren, minds them of God's Providence; sends for his Father; and being plentifully provided for, they report to their Father that *Joseph* was alive, and greatly advanced in *Egypt*, chap. 39, 40, 41, 42, 43, 44, 45.

Jacob

Jacob comes to *Beersheba*, and is encouraged to go into *Egypt*, and takes his Journey to it. The Number of his Family that went with him. *Joseph* meets his Father, and instructs his Brethren what they should say to *Pharaoh*, chap. 46.

Joseph presents his Father and five of his Brethren to *Pharaoh*; His Father and Brethren are placed in a good part of the Land; The great increase of the Famine in *Egypt*, and what followed thereupon; *Jacob's* Age; He takes an Oath of *Joseph* to bury him with his Fathers. *Jacob* blesteth *Ephraim* and *Manasseh*, the two Sons of *Joseph*, preferring the younger; He fore-tells the Return of his Posterity into *Canaan*; He blesteth his Children, and predicts very particularly what shou'd befall the several Tribes in After-times; and, among many other things, he Prophecies of the *Messiah*. *Jacob* dies. The Mourning for *Jacob*, and his Burial. *Joseph* dieth, chap. 47, 48, 49, 50.

If what hath been said be reflected upon, here is enough to be found in this excellent Book to recommend it to the Reader. And it must needs be acceptable to all sorts of Readers that have a disposition to Knowledge or true Piety.

I. Here's the best account of prime Antiquity: Of the Original of the World, and the Order

Order in which the several Parts of it were framed. Here's the clearest account of the Destruction of the living Creatures by the Flood, and of the Peopling the New World by the Sons of *Noah*. Here we may find the most ancient Account of the several People, who were the Heads of Families and Nations: There's nothing extant in the World that can vye with this Book in this respect. Here we have also the most ancient Account of the true Worship of God, and the first Formation of a Church, and of the first Original of the Jewish Nation, who were God's peculiar People, and in Covenant with him.

II. Here we have also the best Account of our *selves*, and are led to that knowledge of our selves wherein we are highly concerned. We may learn hence whence our Bodies were framed, and whence our immortal Souls came. The happy condition in which Man was at first made, and the great Misery into which Man plunged himself and his Posterity by his Disobedience, and the Remedy which God provided for our restitution and recovery, by the Promise of the *Messiah*, under the Character of the Seed of the Woman, who should break the Serpent's head. The knowledge of these things is of vast moment to our Souls, and tends to commend to us the necessity of a *Saviour* and *Redeemer*, and leads us to him.

III. We

III. We have also in this Book very pregnant Proofs of God's Care and good Providence over Mankind, and of his special Care of his Servants and Worshippers. A firm belief of this is of great moment to us, and a mighty support under the Miseries we *feel*, and against those we *fear*. The History of *Cain and Abel* does teach us this, and so does the Account of the Ages and the Death of the *Anti-diluvian* Patriarchs. We may learn it from the History of the Flood, and Preservation of Righteous *Noah* and his Family. We may learn it also from the Account we have of *Abraham's* Life and Peregrinations, from that of *Isaac* and *Jacob*. And especially from the Account we have of *Joseph*. This History of *Joseph* is a mighty Proof of God's special care of his Servants; and how vain those Men are who attempt to defeat the Counsel and Purpose of God, who knows how to turn the Wickedness of Men to a good End, and the Sufferings of his faithfull Servants to their good and advantage.

IV. We have also, in this Book, laid before us very great Examples of *Piety* and *Vertue*; and these Examples are the more conspicuous, as they lived before the giving of the *Law*, where these things were required, and encouraged and enforced by Rewards and Punishments. The Divine Author of the Epistle

of the Book of GENESIS. (xvii)

to the *Hebrews* puts into his List, among those who obtained a good report by Faith, a considerable number of excellent Persons mentioned in this Book, (*Heb.* 11.) I shall mention some of them, and insist upon a few.

Abel was one of them, who obtained a Divine Testimony that he was Righteous, *Heb.* 11. 4. *Enoch* was another who pleased God, (v. 5.) being an example of repentance to all generations, *Ecclus.* 44. 16. *Noah* was also a Man of singular Piety, an heir of the Righteousness which is by Faith, *Heb.* 11. 7. A just Man, and perfect in his Generations, *Gen.* 6. 9. A Man, for his eximious Piety, placed by the Prophet with *Daniel* and *Job*, *Ezek.* 14: 14. One who was taken in exchange for the World, *Ecclus.* 44. 17. But not to insist upon others, I add,

Abraham, a Person most conspicuous for his Faith and Piety, Hospitality and great Humanity, and singular Justice and Meekness, and care to instruct his Domesticks in the true Religion and Worship of the great Creator of Heaven and Earth: He was the Friend of God, and for his Piety the Favourite of Heaven: He was bred among Idolaters, but he forsook his Country on God's Command: Believed the Divine Promises, how unlikely soever to come to pass to humane Reason: He submitted to Circumcision when God commanded it, how painfull soever it were to him; And was ready to Sacrifice his Son, the Son whom he loved, and the Son of his Hopes, and of his

Old Age; the Son of all the Promises, and that was to inherit his Substance when God required him to do it. Here is a Mirror of true Religion indeed; one who deservedly bears the Name of the Father of the *Faithfull*: *In glory there was none like unto him—and when he was proved, he was found faithfull*, Ecclus. 44. 19, 20.

He propagated true Religion by his Example and Care: It continued in his Family: *Isaac* and *Jacob* are in that List of the Faithfull, *Heb.* 11. *Job* is famous in the Old and New Testament; and he is reckoned among his Descendants: His Cousin *Lot* is also reckoned among the Righteous. But let us consider how Exemplary his *Wife* and *Servant* were.

Sarah is reckoned among the Worthies, *Heb.* 11. She is propounded as a great Pattern to married Women by *St. Peter*, *Whose daughters ye are* (says he) *as long as ye do well*, 1 Pet. 3. 6.

His *Servant* is a most conspicuous Example to all Servants. Let Servants read *Gen.* 24. and they will soon see the truth of this matter. He used in his Master's business all diligence; shewed the greatest care and fidelity; made the utmost dispatch; preferred his Master's affair before his own ease and refreshment; expressed his Trust in God for his success.

One Example more I will name, and that is that of *Joseph*. His Story is very wonderful, and his Life a great Pattern. He shewed

great

great Piety towards his Father, Mercy and Forgiveness towards his Brethren. He was a Man of singular Wisdom, and dexterity in Business; Of great Probity, and inflexible Integrity. His resisting the importunity of his Mistress is an Example of Vertue never to be forgotten. He was then a Servant, in a strange Country. He was tempted by an imperious Woman: If he complied, he wou'd be sure of Concealment, and of Rewards; he wou'd be sure to enjoy his Place, and be advanced: If he resisted, he wou'd however be sure to be accused and treated as a Criminal, and must expect to be deprived of his *Place*, of his *Liberty*, of his *Fame*, and perhaps of his Life too. Yet all this prevails not. He will rather submit to *Chains*, to *Ignominy*, to *Death*, than be guilty of so foul a Crime, and Sin against God.

V. We have also in this Book the severest Examples of God's displeasure and wrath against the Wickedness of Men. And two instances we have that are very awakening, that of the Flood which over-whelmed an ungodly World, and the over-throw of *Sodom* and *Gomorrah* for their Wickedness.

There's nothing wanting in this Book to recommend it to the study and care of the well-disposed Reader: It serves greatly to advance Piety, and true Wisdom: It gives the best account of the Origin of the World, and of the
 Primi-

xx *The General Argument, &c.*

Primitive Condition of Mankind: It shews how we fell from God, and shews us the way of our Recovery by the *Messiah*. 'Tis stored with conspicuous Examples of Piety and Vertue; and gives us an occasion to adore the *Power*, the *Wisdom*, the *Justice* and *Goodness*, and *Providence* of the great Creator of Heaven and of Earth.

NOTES

NOTES

ON THE

Book of GENESIS.

CHAP. I.

The ARGUMENT.

This Chapter gives an account of the Creation of the World, and the several parts of it, as also of the order in which they were made and distinguished, with the use and intention of them. Here is also a particular account of the Creation of Man in the Image of God, and of the food which his Creator appointed him.

1. **I**N the beginning God created the heaven and the earth.

1. **I**N the beginning: That is, in the beginning of time,

Heb. 1. 10. Created: That is, made out of nothing, Heb. 11. 3. or, gave a being to things which had no such being before. The Heaven and the Earth; or, the World: In the Scripture-phrase the Heaven and Earth are used to express what is otherwise called the World or Universe. God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, Act. 17. 24. See 2 Pet. 3. 5, 6, 7.

I.
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2. And the earth was without form, and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

(Jer. 4. 23. Wisd. 11. 17. Isa. 45. 18.) with which it was afterward adorned and replenished, Gen. 2. 1. Psalm 24. 1. Face of the deep: That is, the Surface of the confused bulk, and deep heap of Earth and Water. The Spirit of God moved, &c. That is, the Divine Spirit did, by moving on the waters, operate toward the order and ornament of what was confused before. By his Spirit he hath garnished the Heavens, says Job, ch. 26. 13. What we render moved, is observed to signify a keeping warm, or such a cherishing as feathered fowls afford unto their young. Such an expression is not unsuitable to a Divine person, (Deut. 32. 11, 12. with Exod. 19. 4.) and agrees very well with what we are elsewhere taught of the Divine Spirit, or Third Person of the Holy Trinity, of whose over-shadowing, and descending like a Dove, we read elsewhere, Matt. 3. 16. Luk. 1. 35. Compare Psal. 104. 30.

3. And God said, Let there be light: and there was light.

3. Said: That is, commanded. See v. 6, 7. He spake, and it was done; (Psal. 33. 9.) he commanded, and it stood fast. Compare Psal. 33. 6. and Psal. 148. 5. 2 Cor. 4. 6. Heb. 11. 3. Light: That is, some lucid body; for the Lights, or Luminaries, were not created till the fourth day, v. 14.

4. And God saw the light, that it was good: and God divided the light from the darkness:

4. Saw: i. e. He approved. See v. 31. Good: i. e. Agreeable to what he designed, and for the use of the world. Divided, &c. i. e. He placed the Light in a separate place from the rest of the Creation which remained dark.

5. And God called the light, Day, and the darkness he called, Night: and the evening and the morning were the first day.

5. The evening and the morning: That is, the preceding darkness and following light: Hence the Jews natural

natural day began in the Evening, *Lev. 23. 32. First day.* Or, *One day*, as in the Hebrew, there being as yet no Second. Though it be also very common in the holy Scripture that the *Cardinal one*, &c. is put for the *Ordinal first*, &c. *number*, as in *Gen. 8. 5. Dan. 8. 1. Job. 20. 1.*

6. And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

6. A Firmament: That is, an extended Air, stretched out like a Curtain, *Rf. 104. 2. Isa. 40. 22. 42. 5.*

7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.

7. Under the Firmament: viz. in the Seas and Rivers, &c. Above the Firmament: viz. in the Clouds, which are said there-

fore to cover the Heaven, (*Psal. 147. 8. Compare Prov. 8. 28.*) that is, the Air or lower Heaven. Compare *2 Sam. 21. 10.*

8. And God called the firmament, Heaven: and the evening and the morning were the second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land, Earth: and the gathering together of the waters called he, Seas: and God saw that it was good.

10. God saw that it was good. These words refer to that work which God began on the Second day, and do belong to that matter.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in it self, upon the earth: and it was so.

11. Let the Earth bring forth, &c. The Earth that was void or empty (*v. 2.*) is now to be replenished. Whose seed is in it self: and is able

therefore to propagate without distinction of Sex required in living creatures.

12. *And the earth brought forth grass, and herb yielding seed after his kind; and the tree yielding fruit, whose seed was in it self, after his kind: and God saw that it was good.*

13. *And the evening and the morning were the third day.*

14. *And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years.*

14. *For Signs and for Seasons:* That is, to direct Men in their labour and husbandry, and to that purpose to distinguish the several Seasons of

the year, *Matt. 16. 2.* As also direct them afterwards in their solemn Festivals. Thus are those words understood, *He appointeth the Moon for seasons, Psal. 104. 19. See Eccus. 43. 6, 7.*

15. *And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.*

16. *And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

16. *Great:* So they are both in regard of their light and use as well as of their appearance. *To rule:*

The Sun may be said to rule the day which receives its being from its rising, its perfection from its advancing, and its period from the setting thereof; and also because the affairs of the day are transacted by the light which it affords; and the Moon may be said to rule the night (from which the Stars are not to be excluded, *Psal. 136. 9.*) because then the Moon gives a supply of light, which the Sun then does not immediately afford. Compare *Job 31. 26.* and *Jer. 31. 35.*

17. *And God set them in the firmament of the heaven, to give light upon the earth,*

17. *Firmament:* i.e. the upper Firmament of which *v. 14, 15.*

18. *And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.*

19. *And*

19. And the evening and the morning were the fourth day.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

ed out of the ground, (Gen. 2. 19.) not produced by the Waters, however the ground were drenched by them, (v. 22.)

20. And fowl that may fly: Or rather, and let fowl fly, as it may be rendered from the Hebrew. For the fowl of the Air was formed

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

21. Great Whales. See Psalm 104, 25, 26.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

24. And God said, Let the earth bring forth the living creature after his kind, cattel, and creeping thing, and beast of the earth after his kind: and it was so.

25. And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

26. Let us make Man: Man is made by God immediately, and not produced as other Creatures were, (v. 24.) He was made also last, when the World was stored and finished. He was also made in such a manner

ner as speaks him to be the work of great Wisdom and Counsel, and as seems to intimate the concurrence of the Holy Trinity; which cannot be incredible to him who duly considers the Note upon *verse 2.* and compares *John 1:3.* and *Coloss. 1. 16.* *Man*: That is, Mankind; it follows, *Let them have dominion. In our Image*: That is, Spiritual, wise and holy, and having dominion over the other Creatures, *Col. 3. 10. Ephes. 4. 24. 1 Cor. 11. 7.* *Him*: God thought fit to make one man to be the head and parent of the whole race of mankind, that men might not boast and vaunt of their extraction and original (as the *Jews* have observed) and that they might think themselves under an obligation to love and assist each other as proceeding from the same original and common parent, *Act. 17. 26.* *Male and female*: That is, One male and one female, and the female from the male. Polygamy and divorce were not from the beginning. Compare *Matt. 19. 3, 4.*

27. So God created man in his own image, in the image of God created he him: male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat:

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

28. God blessed them: i.e. Besides the excellent endowments which he bestowed on them, he gave them power to multiply and increase their kind, as it follows here. See *Pf. 128. 3, 4.*

29. To you: i.e. To mankind, as appears by comparing *v. 28.* The allowance was expressly enlarged after the flood, *Gen. 9. 3.*

31. And

31. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

CHAP. II.

The ARGUMENT.

This Chapter gives an account of the Sanctification of the Seventh day, and of the more particular manner of the Creation; Of the Garden of Eden; the forbidding the tree of knowledge; the naming of the creatures; the making of the Woman, and institution of Marriage.

1. **T**HUS the heavens and the earth were finished, and all the host of them.

ed and adorned. The Sun, Moon and Stars are called the Host of Heaven, *Deut. 4. 19. 17. 3. Isa. 34. 4.* And the Angels are so likewise, *1 King. 22. 19. Luk. 2. 13.* Compare *Psal. 103. 21.*

2. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made.

1. **A**LL the Host of them: That is, all that with which they were replenish-

ed. 2. Ended: Or, had ended: And so it follows. He rested: That is, he ceased from works of Creation.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made. that he might therein be worshipped the great Creator of the World.

3. Blessed the seventh day, and sanctified it: That is, he set it a-part to an holy and separate use, and acknowledged as

4. These are the generations of the heavens, and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

4. These are the generations, &c. i. e. This is the account of the generation or original, &c. In the day;
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day: That is, in the time: So *day* is used in the Scripture-way of speaking. Thus: *On the day that I smote every first-born in the land of Egypt*, Numb. 8. 17. *In the day that thou eatest thereof, thou shalt surely die*, v. 17. Compare Luk. 19. 42. 2 Cor. 6. 2.

5. *And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.*

plants and these herbs were not as yet in the Earth, when that was first made, but were as well as the other creatures made by God. And that God did create the plants and herbs, and that they were not at first the natural productions or growth of the Earth, nor yet the effect of man's husbandry appears from this, That they were made by God's Command (*chap. 1. 11.*) on the third day, [1.] Before God had sent any rain upon the Earth: And [2.] before Man was made to till the ground, *chap. 2. 15.*

6. *But there went up a mist from the earth, and watered the whole face of the ground.*

7. *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*

the Father of Spirits, bestowed life upon this lump of clay. *The Spirit of God hath made me*, says *Elihu*; and *the breath of the Almighty hath given me life.*

8. *And the LORD God planted a garden east-ward in Eden; and there he put the man whom he had formed.*

ed, as it is probable, on the third day, *chap. 1. 11.*

5. *And every plant of the field before, &c.* That is, as God made the Earth and the Heavens, (v. 4.) so he also made every plant of the field and every herb. For these

6, 7. *But there went up a mist, &c.* That is, after this [1.] the ground was watered, v. 6. And [2.] Man was formed of the dust of the ground, v. 7. *Breathed, &c.* i. e. God,

8. *Planted: Or, had planted* before he made Man; whom he put in the Garden which he had plant-

9. *And*

9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

freedom from Evils, 1 Sam. 25. 6. 20. 12. Compared with Dent. 5. 16. And the tree of knowledge, &c. So called from the Event: Man, by Eating the fruit of this Tree, made a sad experiment of the difference between his happy state of innocence, and his miserable condition which ensued upon his fall, Gen. 3. 7.

10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

secured of this, because he gives account of its Situation, (v. 8.) its Store with which it was replenished, (v. 9.) the River which watered it, and the Name of its several Heads, (v. 10, 11.) and the Countries which these Heads did compass or border upon, (v. 11, 12.) A particular description of this place, from the account which Moses gives, may not be expected in these short Notes. The inquisitive Reader will find this Argument handled at large in Sir W. Raleigh's History of the World, [Book I. ch. 3.] who placeth it in that Country where Babylon afterwards was.

11. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.

12. And the gold of that land is good: there is bdellium, and the onyx-stone.

13. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria: And the fourth river is Euphrates.

9. The tree of life: That Tree, the fruit whereof being eaten by Man, would preserve him from death and diseases. Life, in the Scripture-phrasq, implies prosperity and

1 King. 1. 25. Exod. 6. 3. 1 Theff. 3. 8. So called from the Event: Man, by Eating the fruit of this Tree, made a sad experiment of the difference between his happy state of innocence, and his miserable condition which ensued upon his fall, Gen. 3. 7.

10. And a river, &c. Moses gives us an account of a certain place that did really exist; and we are as-

15. And

15. And the LORD God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.

17. Thou shalt surely die: i.e. Thou shalt be liable to death and misery. Compare 1 King. 2. 37. Exod. 10. 17.

1 Sam. 25. 37. 2 Cor. 11. 23.

18. And the LORD God said, It is not good that the man should be alone: I will make him an help-meet for him.

18. Not good: That is, not convenient or fit, whether we consider the individual or the propagation of

the kind, Gen. 1. 28. Eccl. 4. 9. Prov. 18. 22. Meet for him: Of his own Kind, fit for his Conversation, and ready to help and assist him.

19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

19. Formed: i.e. had formed, chap. 1. 24, 25. Every fowl of the air: See the Note on chap. 1. 20. Brought them: viz. both Sexes, says Josephus.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help-meet for him.

20. Gave Names: In which he shewed his Dominion and Power, (Ps. 147. 4, 5.) and his Wisdom also in giving Names a-

greeable, (v. 19.) Not found: viz. In that great variety of Creatures which were brought to him, and to whom he gave Names.

21. And

21. *And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in stead thereof.*

21. *One of his ribs: Hereupon Adam said, This is now bone of my bones, (v. 23.)*

22. *And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

23. *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.*

23. *Now: That is, for this once, (Hebr.) for she should be otherwise produced afterward.*

24. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

24. *Therefore shall, &c. i. e. Considering this first Original of the Woman, there is no relation whatsoever*

either so ancient or so near, as that of Man and Wife: They were before Father and Mother, Brother or Sister, and were one Flesh at first. They shall be one flesh: i. e. They two shall be one (see Matt. 19. 5.) as they were at the first Creation. And here is a good Argument against Polygamy and Divorces.

25. *And they were both naked, the man and his wife, and were not ashamed.*

25. *Were not ashamed: viz. Because they were innocent, and had done no-*

thing as yet to be ashamed of.

CH A P. III.

The ARGUMENT.

The Woman is beguiled by the Serpent, and eats the forbidden fruit; the Man also did eat it. They are thereupon charged by God, and, together with the Serpent, subjected to misery: The Messiah is promised. The first cloathing

cloathing of Mankind, and their casting out of Paradise.

1. **N**OW the Serpent was more subtil then any beast of the field which the LORD God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

1. **T**HE Serpent was more subtil: That is, the Serpent was naturally a more subtil creature than the other beasts, Gen. 49. 17. Matt.

10. 16. And therefore a fitter instrument for the Devil, who made use of him, (see the Note on v. 15.) and also a more perfect resemblance of his Craft and Wiliness, 2 Cor. 2. 11. 11. 14. Rev. 12. 9. Yea, hath God said, &c. The Devil, in these words, seems to question the kindness of God, in that he did not permit unto Man the eating of every Tree in the Garden.

2. And the woman said unto the Serpent, We may eat of the fruit of the trees of the garden:

2, 3. And the Woman, &c. The Woman assures him of the great indulgence of God, who permitted unto Man the free use of all the Trees of the Garden, and had

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die:

only forbidden them to eat of the fruit of that Tree in the midst of the Garden, (called the tree of the knowledge of good and evil, chap. 2. v. 17.) and to touch it under pain of death. Touch it: The bare touching it was not expressly forbid: nor is there any just cause to think That the importance of the word Touch here. It may rather import the same with Eat which goes before, or the free use, which was allowed, of the fruit of the other Trees, v. 2. The Hebrew word is not restrained to bare touching, Gen. 26. 11. Jer. 12. 14.

4. And the Serpent said unto the woman, Ye shall not surely die.

4. Ye shall not surely die: As before he called in question

God's kindness to Man, so he does here deny his Veracity or Truth, and deserves the character which our Saviour gives him of a Liar, Joh. 8. 44.

5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil:

5. Your eyes shall be opened, &c. As the Devil tempted her before with the hope of indemnity, so he

doeth here with a promise of a greater degree of knowledge, and an advancement to the Divine likeness. For by opening the Eyes, is meant the obtaining a greater degree of knowledge. And 'tis but a Metaphorical expression taken from the body and applied to the mind. See *Isai. 42. 7.* As Gods, &c. Or, as Angels who are God's Ministers, and greatly excell in knowledge; and this sence is confirmed by what follows, *knowing good and evil*; which expression comprehends all knowledge, as all things knowable are in some sence good or evil. Thus the Woman of *Tekoa* says unto *David*, *As an Angel of God, so is my Lord the King to discern good and bad,* (2 Sam. 14. 17.) i. e. To discern all things. For thus she expresseth her self, v. 20. *My Lord is wise according to the wisdom of an Angel of God, to know all things that are in the Earth.* On the other hand, not to know Good or Evil, is to know nothing, *Deut. 1. 39.* And not to speak Good or Evil, is the same as to be silent, and to speak nothing, *Gen. 31. 29.* 2 Sam. 13. 22.

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

6. Good for food: And consequently agreeable to the lust of the flesh. Pleasant to the eyes: And therefore suiting to the lust of the eyes. To be desired to make one wise: And therefore agreeable to the pride

of life; under which three *St. John* compriseth all that is in the World, 1 Joh. 2. 16. *Did eat*: Her Sin was great and various, being guilty of ambition, incredulity, ingratitude, curiosity, inordinate desire, open rebellion against God, and drawing aside her Husband, and involving him in Sin, and their posterity in misery also, *Rom. 5. 12, 15, 16.* 1 Cor. 15. 22.

7. And

7. *And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons.*

7. *And the eyes of them both, &c.* That is, they were now sensible of their nakedness and ashamed, which in their innocence they were not, *chap. 2. 25.* Their Sin was followed with shame. Compare *Exod. 32. 25.* *Rom. 6. 21.* *Sewel:* i. e. *applied, or put on,* as the Hebrew word signifies, *Job 16. 15.* *Ezek. 13. 18.* *Fig-leaves:* Or, *Fig-tree branches,* as the Hebrew word signifies, *Prov. 11. 28.* *Nehem. 8. 15.*

8. *And they heard the voice of the LORD God, walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God, amongst the trees of the garden.*

8. *Voice:* A Thunder (which is called *the voice of the Lord,* *Psaln 29.*) at least those words to *Adam, Where art thou?* v. 9. See *Job 38. 1.* *In the cool of the day:* *Cantic. 2. 17.*

That is, toward Evening,

9. *And the LORD God called unto Adam, and said unto him, Where art thou?*

9. *Where art thou?* These words do not imply that God did not know, but are

an introduction to what follows; and in them the guilty person is summoned to appear before his Judge, who here examines him before he pronounceth Sentence upon him; and by doing so, those who are Judges may learn not to condemn, before they have duly heard the accused.

10. *And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid my self.*

11. *And he said, Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*

11. *Who, &c. q. d.* How comest thou to this sense of thy being naked? does not this shame proceed from thy disobedience?

ence? Compare *chap. 2. 25.*

12. *And*

12. *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

meet-help, when yet he was guilty in disobeying his Creator.

13. *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat.*

14. *And the LORD God said unto the Serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*

the sin, and a constant memorial of it, the abused beast is cursed: Compare *Exod.* 21. 28, 32. 32. 20. *Levit.* 20. 15, 16. and *Gen.* 9. 5. The Curse upon the Serpent consisted, [I.] In bringing down the Serpent's stature, which, 'tis likely, was in great measure erect before this time. *Upon thy belly shalt thou go:* Or, *upon thy breast,* &c. as some Versions have it. [II.] In the meanness of his provision, *And dust shalt thou eat.* Compare *Isa.* 65. 25. *Micah* 7. 17. *Psal.* 72. 9. [III.] In that enmity which hereupon ensued between this creature and mankind.

15. *And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.*

made use of the Serpent as an instrument, and is called a Serpent, *Rev.* 12. 9. 20. 2, 10. *Rom.* 16. 20. *Wisd.* 2. 24. *Thy seed:* i. e. The Apostate Spirits, and all those that in wickedness

12. *The Woman,* &c. Adam excuseth himself, and blames the Woman, whom God had given him as a

13. *The Serpent,* &c. The Woman throws the blame upon the Serpent, whose guile could not excuse her wilfull transgression, *1 Tim.* 2. 14.

14. *Serpent:* What follows hath a reference to the Serpent the instrument, and to Satan, who made use of that creature. As an argument of the detestableness of the abused beast follows hath a reference to the Serpent the instrument, and to Satan, who made use of that creature. As an argument of the detestableness of

15. *I will put enmity,* &c. The last particular above-named doth more peculiarly refer to the Devil, or Satan, who

wickedness resemble their Father the Devil, *Job. 6. 70.*
8. 44. Act. 13. 10. Her seed: That is, the *Messias*, or
Christ (who is peculiarly the seed of the Woman, *Isa. 7. 14.*
Gal. 3. 16. 4. 4.) and his members, *Eph. 6. 11, 12. Rev.*
12. 13. It shall bruise thy head: That is, the seed of the
 Woman shall destroy thy power, *1 Job. 3. 8. Job. 12. 31.*
Rev. 12. 7, 8, 10. 1 Job. 5. 4. Heb. 2. 14. 1 Cor. 15. 55,
56, 57. Thou shalt bruise his heel: That is, thou shalt
 persecute the Woman's seed like a Serpent coming behind,
 (*Gen. 49. 17.*) but not be able to destroy, *Gal. 4. 29.*

16. *Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.*

[I.] In her more helpless condition, by reason of which she would need to have recourse to her Husband, and be more subject to him, and his corrupt Will; for whom she was designed at first for a meet-help. Compare *1 Cor. 14. 34. 1 Tim. 2. 11, 12; 14. 1 Pet. 3. 6.*

17. *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.*

17. *And unto Adam he said, &c. For Adam's transgression, [I.] The ground is cursed, v. 17, 18. And, [II.] Mankind is condemned to labour for bread; i. e. for necessary food, (compare Gen. 18. 5. and chap. 28. 20.) v. 19.*

18. *Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.*

19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

20. *And Adam called his wife's name Eve, because she was the mother of all living.*

20. *Because she was the mother, &c. Thus much is implied in the*

the Hebrew word *Chavah*, which we render *Eve*; it imports life, and, with reference to this first Woman, speaks her, what she was indeed, the parent of the rest of her kind.

21. *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

21. *Coats of skins: viz. To cover their nakedness withall; they were probably*

made of the Skins of beasts killed for Sacrifice, *Gen. 4. 4.* And were Monitors of their own Mortality, and their fall into the brutish life, *Psal. 49. 20.*

22. *And the LORD God said, Behold, the man is become as one of us, to know good and evil. And now left he put forth his hand, and take also of the tree of life, and eat, and live for ever:*

22. *As one of us: i. e. Wife as a Divine Person, this being the thing he fondly aimed at (v. 6.) and designed. These words are ironical: Compare*

1 King. 18. 27. Eccles. 11. 9. And live for ever: Or, that he may live for ever; as the Hebrew Particle (which is rendred And) sometime signifies, as Gen. 30. 38. And then the words denote the End why Adam would be induced to Eat.

23. *Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence he was taken.*

24. *So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.*

24. *Cherubims. They were Angels, 'tis supposed: 'Tis certain they were God's Ministers to keep the way of the Tree of life; that man who*

had lost his right to it, by his fall, might not come at it, and fondly expect life from thence. *Flaming sword: This might perhaps be some fire kindled by an Angel to hinder the passage to the Tree of life.*

CHAP. IV.

The ARGUMENT.

The Birth of Cain and Abel: Their several Employments, and Oblations to the Lord. That of Cain not respected. He Murders his Brother Abel, for which he is called to account by God, and doomed to a Curse. The Birth of Enoch. A City built after his Name. The Posterity of Enoch to Lamech. Of Lamech and his two wives, and their Posterity. The Birth of Seth and Enos.

1. **A**ND Adam knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

1. **K**NEW Eve his wife: The following words declare the fence of these. And this modest way of speaking, is not only used, but farther explained, *Numb. 31. 17. Judg. 21. 12.* This was after Adam had eaten of the Tree of knowledge, and was cast out of the Garden, and not permitted to come at the Tree of life. He could not now hope to live for ever, (*ch. 3. 24.*) He therefore takes the only course to preserve Mankind. *From the Lord: Lo, Children are an heritage of the Lord, Psal. 127. 3. Gen. 30. 2.*

2. And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground.

2. **Abel:** The word in the Hebrew signifies *vanity*, as that of Cain denotes *possession*.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the LORD.

3. **In process of time:** i. e. At the return of some set and solemn time of divine Worship.

4. And Abel, he also brought of the firstlings of his flock, and of the

4. **Had respect unto:** Or, was pleased with,

fat thereof; and the LORD had respect unto Abel, and to his offering.

with, as some ancient Versions have it. God gave some visible sign of His respect, it being said that God *testified of Abel's gifts*, Heb. 11. 4. And it is probable that God did this by consuming Abel's offering with fire from Heaven. For thus did God use to declare his approbation and acceptance of the Oblation, *Lev. 9. 24. Judg. 6. 21. 1 King. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1.* Abel, and to his offering: To Abel first, and then to his Offering. It is the Offerer that God principally regards. Abel was a righteous person, (*1 Joh. 3. 10. Matt. 23. 35.*) And by Faith he offered his Sacrifice, *Heb. 11. 4. (The sacrifice of the wicked is an abomination unto the Lord, Prov. 15. 8.)* And he offered a more excellent Sacrifice than Cain did, (*Heb. 11. 4.*) And hence both he and his Offering were approved by God, who is no respecter of persons, *Acts 10. 34. 35.*

5. But unto Cain, and to his offering he had not respect: and Cain was very wroth, and his countenance fell.

1 Joh. 3. 12. Besides, there is a Tradition among the Jewish Writers, that Cain, in his discourse with Abel, denied the good providence of God, and future rewards and punishments; And then he wanted that Faith, without which it is impossible to please God, *Heb. 11. 6.* His countenance fell: That is, he was dejected.

6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

more than the offering. If thou doest not well: That is, if thy Works be Evil. Sin lieth at the door: i.e. Thy punishment is not far off, *Thy sin will find thee out, Numb. 32. 23.*

5. But unto Cain, &c. His Works were Evil. He offered without Faith and Charity, *Heb. 11. 4. 6.*

7. If thou doest well, &c. q.d. If thy Works be Good, thou wilt be accepted: The pious mind of the offerer, being regarded

Sin is sometime put for its Reward or Punishment, as well as for the Sacrifice by which it is atoned, *Numb. 12. 11. 2 Cor. 5. 21. Levit. 4. 24.* And it may be said to lie at the door, when it is near at hand, *Matt. 24. 33. Jam. 5. 9.* And unto thee shall be his desire, &c. i.e. By doing well, thou shalt preserve that Superiority over thy Brother, which thy Birth-right gives thee a claim unto. See *chap. 3. 16.* Abel will then yield to thee, not onely as the Elder Brother, but as to a Pattern and Example of Vertue. These words are connected with those, *If thou doest well,* and not with those which immediately go before: See an Example to the same purpose, *chap. 10. 12.*

8. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

8. Talked: Some very ancient Versions give us to understand that Cain invited Abel into the Field; and some others have told us, that there he disputed against the Providence of God, and future Rewards and Punishments.

9. And the LORD said unto Cain, Where is Abel thy brother? and he said, I know not: am I my brother's keeper?

9. Where: See the Note on *chap. 3. 9.* I know not: By this it appears that he was void of a belief of God's Providence: If he had believed that, he could not have thought his Murder hid from God.

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

10. What hast thou done? These words serve to awaken him to a due sense of his Sin. The voice of thy, &c. i.e. The hainousness of thy Sin in killing thy Brother, and cutting off so righteous a Man, and one who might have been an happy Parent of a numerous and good Posterity, which might have replenished the World.

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

11. From the Earth: Which received thy Brother's blood, and from whence the Cry of

of it is come unto me: This Earth shall refuse to give thee her fruits, or a certain dwelling; as it follows.

12. *When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive, and a vagabond shalt thou be in the earth.* 12. *Her strength:* i. e. Her fruit or increase, which speaks the strength of the Earth, *Gen. 1. 22.* This was a fit punishment of Cain, who was a tiller of the ground, (v. 2.) *A fugitive:* i. e. Thou shalt wander about, not having a settled and fixed Habitation.

13. *And Cain said unto the L. O. R. D. My punishment is greater than I can bear.*

14. *Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me, shall slay me.* 14. *From the face of the Earth:* That is, from that land or ground where now I am, and which I have tilled. The Hebrew word, which is here rendred *Earth*, is not the same word which

is so rendred (v. 12.) but a word of a narrower extent, and which is rendred *ground*, v. 2, 3. And in those places it signifies *tilled ground*, and *ground improved*, and is used with a particular reference to that very ground which Cain tilled. The same word is used v. 11. And though it be rendred *Earth* there; yet it might have been as well rendred *Ground*, as it is in the places mentioned, and as it signifies. When Cain is said to be *curst from the Earth*, it seems to refer, especially to that ground where he then was, and where he shed his Brother's blood: And Cain says here, that he is driven *from the face of the Earth:* i. e. From that Ground or Land where he was, for it cannot be understood of the Earth, in the largest sense, in which he was to be a fugitive and vagabond, (v. 12.) *From thy face shall I be hid:* i. e. I shall be separated from that place where thou hast more peculiarly manifested thy self. This God does in his Church, and this he did at the Altar or place where the Sacrifices were offered. See *verse 4.* and *Gen. 28. 16, 17.* *Every one that findeth:* Whether Man or Beast. The guilty Man fears

every

every thing, and flies when no Man pursues. It is reasonable to believe that there were more of Mankind in the World, than those whose Birth is expressly mentioned. See *verse 16; 17. and chap. 5. 4.*

15. And the LORD said unto him, *Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold.* And the LORD set a mark upon Cain, lest any finding him, should kill him.

were; God thought fit to preserve the first Murderer alive as a lasting and sad Example to the World of the greatness of his Crime.

16. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17. And Cain knew his wife, and she conceived, and bare Enoch, and he builded a city, and called the name of the city after the name of his son Enoch.

less that he had a fixed habitation there, (v. 12.)

18. And unto Enoch was born Irad: and Irad begat Methusael, and Methusael begat Lamech.

19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

brought into use by Cain's off-spring, Though it were afterwards indulged to the *Israelites*, and so was Divorce also for the hardness of their hearts, *Matt. 19. 8.*

15. Seven-fold: i.e. Abundantly. Compare *Levit. 26. 28.* Mark: Whether by over-awing the rest of the Creatures, or what other way soever it

16. Nod: So called from Cain's wandering up and down.

17. He builded: Or, he was building, as it is in the Hebrew. It does not appear from the original Text that he finished it, much

19. Two Wives: Polygamy was a deviation from the first institution of Marriage, *Gen. 2. 24.* It is

20. And

20. And Adah bare Jubal: he was the father of such as dwell in tents, and of such as have cattle. *20. Have cattle: Or, of Shepherds; and of such as feed cattle, which agrees with several ancient Versions.*

21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

23. And Lamech said, &c. The occasion of this speech of Lamech's not being revealed, it cannot be reasonably expected that any man should positively determine the full sense thereof. Thus much seems plain, that they are vaunting words, intimating his expectation of God's extraordinary regard to him, (though he had, or should kill a man as Cain did) many times beyond what he shewed to Cain, as appears from v. 24. He seems from Cain's indemnity to encourage himself in his violence and wickedness.

24. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25. And Adam knew his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed in stead of Abel, whom Cain slew.

25. Called: i.e. She called, as it is in the Hebrew Text, which she did not do without the consent of Adam, as appears from chap. 5. 3.

26. And to Seth, to him also there was born a son, and he called his name Enos: then began men to call upon the Name of the LORD.

26. Then began, &c. After Seth and Enos were born, Religion did arise to a greater degree than it had arrived

arrived to under the Off-spring of *Cain*, who are therefore onely called *the children of Men*; whereas the Religious Off-spring of *Seth* and *Enos* are called *the children of God*, ch. 6. v. 2.

CHAP. V.

The ARGUMENT.

The Genealogy, the Age and Death of the Off-spring of Adam by Seth, unto the days of Noah; being an account of the Patriarchs, or principal Heads of Families of those who continued in the Worship of the true God; (See the Note on ch 6. v. 2.) The Piety of Enoch, and his Translation. The Birth of Noah, and of his Sons.

THIS is the book of the generations of Adam: in the day that God created man, in the likeness of God made he him. **THE** Book of the generations; i.e. The Catalogue of those that (after the Birth of Seth, in that line) did descend from Adam. The word *Book*, among the Ancients, was applied to very small Writings, or Chapters. Thus the Bill of Divorcement is called, *Deut. 24. 1.* An Epistle, *2 Sam. 11. 14.* A Register of Names, *Nehem. 7. 5.*

2. Male and female created he them, and blessed them, and called their name Adam, in the day when they were created. 2. Adam; Or, Man, Gen. 1. 27.

3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth. 3. An hundred and thirty years: By years are meant Solar, not Lunar years, throughout the whole Chapter. If a year were put for a month in these places, then would *Cainan*, *Mahalael* and *Enoch* be supposed to have had Children before they were six years old. In his own likeness; i.e. Like to him, not onely in his faculties, and bodily

bodily gifts and endowments, but also in his mortality and the depravedness of his nature.

4. *And the days of Adam, after he had begotten Seth, were eight hundred years : and he begat sons and daughters.*

5. *And all the days that Adam lived, were nine hundred and thirty years : and he died.*

5. *All the days, &c.* This very particular account, which is given of Adam, and his

Descendants by Seth, to the Flood, serves to set forth the care and good providence of God. And that it does, [I.] As it assures us of God's blessing those Men, in giving them Children, both sons and daughters ; there not being any among them that was deprived of this Blessing. [II.] By acquainting us with the long lives of those Men, for the better replenishing of the Earth which God had made. [III.] As it informs us of God's peculiar care of these good Men, in exempting them from the Flood. For it appears by computation, that these righteous persons were not destroyed by the Flood, which was brought upon the world of the ungodly, 2 Pet. 2: 5. There was not any one of them, besides Noah, whose Age reached unto the Flood : And that seems to be the reason that the time of their death is precisely set down here, which is not thus particularly done in the generations which are mentioned, Gen. 11.

6. *And Seth lived an hundred and five years, and begat Enos.*

7. *And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters.*

8. *And all the days of Seth were nine hundred and twelve years : and he died.*

9. *And Enos lived ninety years, and begat Cainan.*

10. *And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.*

11. *And all the days of Enos were nine hundred and five years : and he died.*

12. *And Cainan lived seventy years, and begat Mahalaleel.*

13. *And*

13. And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14. And all the days of Cainan, were nine hundred and ten years: and he died.

15. And Mahalaleel lived sixty and five years, and begat Jared.

16. And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17. And all the days of Mahalaleel, were eight hundred ninety and five years: and he died.

18. And Jared lived an hundred sixty and two years, and he begat Enoch.

19. And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters.

20. And all the days of Jared, were nine hundred sixty and two years: and he died.

21. And Enoch lived sixty and five years, and begat Methuselah.

22. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

in Him, (Heb. 11. 5, 6.) and a firm belief of future rewards, Jude, v. 14, 15.

22. Walked with God: i.e. Was a Religious Man; he pleased God, and had therefore a true faith

23. And all the days of Enoch, were three hundred sixty and five years.

24. And Enoch walked with God: and he was not; for God took him.

of this lower World. God took him: i.e. God took him to himself. He was translated that he should not see death, Heb. 11. 5.

24. He was not: i.e. He was not found, (Heb. 11. 5.) viz. among the Inhabitants

25. And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26. And Methuselah lived after he begat Lamech, seven

ven hundred eighty and two years, and begat sons and daughters.

27. And all the days of Methuselah, were nine hundred sixty and nine years: and he died.

28. And Lamech lived an hundred eighty and two years, and begat a son.

29. And he called his name Noah, saying, This same shall comfort us concerning our work, and toil of our hands, because of the ground which the LORD hath cursed.

29. Noah: He was the tenth from Adam. The Hebrew word signifies rest. His Father fore-tells of him, This same shall comfort us. He

brought comfort and rest to mankind. By improving the Art of Husbandry, he eased Men as to the toil of their hands, *ch. 9. v. 20.* He was also a means of saving Mankind from utter ruin by the Flood, and upon his Oblations received assurance that God would not again curse the ground any more for man's sake, *ch. 8. v. 21.*

30. And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31. And all the days of Lamech, were seven hundred seventy and seven years: and he died.

32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

32. Shem, Ham, and Japheth: Japheth was the eldest, Shem the second, and Ham

the youngest. (*See ch. 7. v. 6. with ch. 11. v. 10. ch. 9. v. 24. ch. 10. v. 21.*) The following Story being most concerned in the Offspring of Shem, and the Church of God being among his Offspring, he is here named in the first place,

CHAP. VI.

The ARGUMENT.

The Causes which moved God to bring the Flood upon the World. Noah findeth favour. A character of him, and an account of his Sons. Noah is commanded to build an Ark. He is directed as to the Matter, Form and End of it.

1. **A**ND it came to pass when men began to multiply on the face of the earth, and daughters were born unto them;

2. That the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose.

2. The Sons of God: i.e. The Worshipers of God, who were descended from Seth, chap. 4. v. 26.

These are called God's Children. Compare *Dent. 14. 1. 2. Cor. 6. 18.* with *Isai. 43. 6, 7. 44. 5. 65. 1.* The daughters of men: That is, the daughters of the ungodly Race of Cain, 1 *Cor. 3. 3.* Chose: Their choice was determined by Beauty; whereas favour is deceitfull, and beauty is vain, *Prov. 31. 30.*

3. And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

3. My Spirit shall not always strive with man: i.e. Man shall not always continue, but shall be destroyed; in which words

God threatens the drowning of Mankind by the flood of waters. What we render *strive*, is by the ancient Versions rendered by a word that signifies to *continue* or *abide*: And what is rendered *with Man* in the Hebrew, signifies as well *in Man*. And then it will be easie to understand the importance of these words, by comparing chap. 7. 22. where it is said, That all in whose nostrils was the breath of life (*Hebr. the breath of the spirit of life*) died. Compare *Gen. 2. 7. Eccles. 12. 7. Heb. 12. 9.* For that he also is flesh:

flesh: i. e. For that he is a depraved, mortal creature, addicted to the works of the flesh, *Jud. v. 16, 19.* *An hundred and twenty years*: i. e. So much time Men shall be allowed, before the coming of the Flood, to repent in. Thus the long-suffering of God waited in the days of Noah, while the Ark was a preparing, *1 Pet. 3. 20.* Besides, the World did not want a Preacher of Righteousness among them, *2 Pet. 2. 5.* This warning began twenty years before the Birth of *Japhet*, of whose Birth we have an account (*v. 10.*) in its due place. For what is said *chap. 5. 32.* is there added, to complete the Genealogy, which is the subject of that Chapter.

4. *There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown.*

smaller size and strength. *After that*: i. e. After that Race of Men last mentioned. *Mighty men*: i. e. Men of great power and force. *Of renown*: Or, of great fame for their exploits in the wicked World.

5. *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

the practices of Men were Evil, (as it is said, that God saw that the wickedness of Man was great,) but the principles from whence those actions flowed were generally corrupted also.

6. *And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

speaks in the language of the children of men, (as the Jews commonly express it,) and attribute many things to God, which,

4. *Giants*: i. e. Not onely Men of great stature, (*Numb. 13. 32, 33.*) but of insolent tempers, (*v. 5, 11.*) and consequently such as struck a terror upon Men of

5. *Every imagination, &c. i. e.* All the secret thoughts and purposes of his mind were always bent upon Evil. Not onely

6. *It repented*: God cannot properly be said to Repent, *1 Sam. 15. 29.* The Scripture

which, strictly speaking, belong not to him. Because when Men undoe what they had done, they are said to repent. God (after this manner of Men) is said to repent, when he destroyeth that which he had made: This, in God, does not imply any alteration or defect. *And it grieved him at his heart*: Or, He was displeased and angry (as the word in the Hebrew is observed to signifie. See *Gen. 34. v. 7.*) at the Evil heart of Man; of which mention is made in the end of *verse 5.*

7. And the LORD said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8. But Noah found grace in the eyes of the LORD.

8. Found grace: That is, obtained favour. Compare *Heb. 11. 7.*

9. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

9. Perfect in his generations: i. e. He was an upright and sincere Man, and unblameable in the

midst of a wicked and ungodly World.

10. And Noah begat three sons: Shem, Ham, and Japheth.

11. The earth also was corrupt before God: and the earth was filled with violence.

11. The Earth: That is, the Inhabitants of it, *ch. 11. v. 1.* Violence, Or, Rapine:

They were irreligious toward God, and unjust to one another.

12. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

12. All flesh: i. e. The whole Race of Mankind. Compare *Isai. 40. 5.* with *Psal.*

78. 39. His way: Or, course of living: But especially Religion, which is the way of serving God, and to happiness, and is called *the way*; *Act. 22. 4.* 18. 26.

13. And

12. *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and behold, I will destroy them with the earth.*

14. *Make thee an ark of Gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*

14. *Gopher-wood:* The Chaldee renders it by a word that signifies Cedar. Whatever the Wood were,

it is certain that it was Wood fit for this purpose: And the word in the Hebrew language seems to imply that the Wood was of a bituminous or pitchy nature, which yet, for the greater security, was to be pitched within and without.

15. *And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.*

15. *Cubits:* Supposing a Cubit to be but a foot and half, (which hath been a commonly received opinion) we shall not have any just

cause to think that the Ark wanted any capacity for the reception of those creatures, and that provision, which was to be lodged there. But we are not obliged to believe this common opinion, which supposeth a Cubit to be but 18 inches. Allowing it to be somewhat more than 21, the capacity of the Ark will be much greater. But of this matter, they who please may consult Dr. Cumberland's Book, printed 1686.

16. *A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof: with lower, second and third stories shalt thou make it.*

16. *A window:* Or, a light (possibly of some strong and Diaphanous stone) to give light into the Ark. See the Note on Gen. 8. 6. In a

cubit, &c. i. e. Thou shalt raise the top of the Ark one Cubit, that the Cover of it, being sloping, may the better convey the waters falling upon it. *Door:* By which Noah and his family and the living creatures were to enter. *With lower, &c.* The Lower story was probably for the greater beasts:

beasts: The second for stowage of provision: The third for Noah's family and the fowls, and perhaps some of the smaller creatures.

17. *And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die.*

18. *But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee.*

18. *Covenant*: The word in this place signifies a *promise* to preserve Noah and his family, &c. (though it generally signifies a mutual compact or agreement,) v. 19. And thus sometimes this word signifies. See *Numb.* 18. 19. and *chap.* 25. 12, 13.

19. *And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.*

19. *Two of every sort*: Not that there shall be but two of any sort, (compare *ch.* 7. v. 2.) but there must be two at least,

viz. male and female of every kind, v. 20.

20. *Of fowls after their kind, and of cattel after their kind: of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.*

21. *And take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee, and for them.*

22. *Thus did Noah, according to all that God commanded him, so did he.*

22. *So did he.* Compare *Heb.* 11. 7.

C H A P. VII.

The ARGUMENT.

Noah and his Family, by God's direction, enter into the Ark: The living Creatures do so likewise: The time when the Flood began; the great increase; the effects and continuance of it.

1. **A**ND the LORD said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

2. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean, by two, the male and his female.

obtained before that Law, and were generally practised by the Worshipers of God; v.g. Sacrifices, (Gen. 4. 3. 4. 8. 20. 13. 18.) paying of Tithe, (Gen. 14. 20.) Circumcision, (Gen. 17. 11.) The Right of Primogeniture, (Gen. 25. 33.) Making Vows, (Gen. 28. 20. ch. 34. 6.) Marrying the Brothers's wife, (Gen. 38. 8.) And those things which Moses forbade, were some of them forbidden before his Law: As the eating of Blood, and Murder, which was a capital Crime before the Law, (Gen. 9. 4. 6.) And there is, no doubt, but that the difference of clean and unclean Beasts, with respect to Sacrifice, was known and observed before the Law of Moses, and before the Flood. Nor have we any cause to question, but that the same were reputed clean before the Law, which were declared to be so in the Law of Moses. If so, the number of Creatures that went into the Ark by Sevens, was small; and their provision being proportionable, could not take up much room. For, by the Law of Moses, onely Bees, and Sheep, and Goats, of the Beasts; And Turtle-doves and Pigeons, of the Fowls,

1. **R**ighteous, &c. i.e. Sincerely just. Compare Luk. 16. 15. Rom. 2. 29. and Gen. 6. 9.

2. Clean beast: i.e. Allowed for Sacrifice. Compare chap. 8. 20. Many things, established afterwards in the Law of Moses;

his kind, and every fowl after his kind, every bird of every sort.

det. *Fowl* denotes the larger kind; and what we render *Bird*,

the smaller, Gen. 15. 9, 10. Levit. 14. 4. Or at least the first comprehends the larger sort. Sort: Or *Wing*, as it is in the Hebrew text: Some have feathered Wings, others have more gristly and skinny ones, which is one way of distinguishing the several sorts of *Birds*.

15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16. And they that went in, went in, male and female of all flesh, as God had commanded him: and the LORD shut him in.

16. The Lord shut him in: That is, God did (probably by the Ministry of an Angel) fasten and se-

cure the door of the Ark, into which Noah was entred, from the danger from the Waters, as well as against the attempts of those that might else have broken in upon him. Compare 2 Kings 2. 4, 5.

17. And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth.

17. The Flood: The vehement Rain mentioned, verse 12.

18. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven, were covered.

20. Fifteen cubits upward did the waters prevail, and the mountains were covered.

20. Fifteen cubits: That is, two and twenty foot and an half; (allowing a Cu-

bite to contain but one foot and an half; which is here but supposed, but by no means granted: See the Note on ch. 6.

21. And consequently above the stature of the tallest of Men.

21. And all flesh died, that moved upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22. All in whose nostrils was the breath of life, of all that was in the dry land, died.

23. And every living substance was destroyed, which was upon the face of the ground, both man and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24. And the waters prevailed upon the earth, an hundred and fifty days.

24. Prevailed; i.e. They kept above the surface of the Earth, (without decreasing) to which sense it is rendred by the Greek. They did not increase so long: See chap. 8. 3. An hundred and fifty days. This space of time includes the forty days mentioned, (v. 12.) so long it was before the Waters were abated. Compare chap. 8. v. 3, 4.

CHAPTER VIII.

The ARGUMENT.

After an hundred and fifty days, from the beginning of the Flood, the waters are abated. The time and place of the resting of the Ark. Noah sends forth a Raven and a Dove to discover how far the Waters were abated. The time in which the Earth was dried. Noah and his Family go out of the Ark at God's command. The living Creatures go out also: Noah offers a Sacrifice to God, who had preserved him; which God accepts, and promised that he would no more after this manner

carry the Earth, and destroy the living Creatures therein.

1. **A**ND God remembered Noah, and every living thing, and all the cattel that was with him in the ark, and God made a wind to pass over the earth, and the waters asswaged.

to remember that which we take care of. God is said to remember, when he relieves and shews Mercy, *Heb. 6. 10. Psal. 135. 23.* A wind. This was a Wind sent on purpose by God to remove the Waters from the Earth, *Exod. 14. 21.*

2. The fountains of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained,

so he had removed all the immediate Cause of the Flood, having stopped the Fountains from beneath, and the Heavens from above.

3. And the waters returned from off the earth continually, and after the end of the hundred and fifty days, the waters were abated. they did, till this time, continue above the Earth, *chap. 7. verse 24.*

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

half five months, from the beginning of the flood of waters, (*Gen. 7. 11.*) Or, an hundred and fifty days, allowing thirty days to each month. And hence it is evident, that the forty days, mentioned *ch. 7. v. 12.* are part of the hundred and fifty mentioned *v. 24.* Upon the mountains: Or, upon one of the mountains. This is an elliptical way of speaking,

1. **R**Emembred:

This is spoken of God after the manner of Men. The meaning is, that God showed his care of Noah. We are said

to remember that which we take care of. God is said to remember, when he relieves and shews Mercy, *Heb. 6. 10.*

Psal. 135. 23. A wind. This was a Wind sent on purpose by God to remove the Waters from the Earth, *Exod. 14. 21.*

2. The fountains,

2c. As God by the Winds removed the Waters that were already upon the Earth,

so he had removed all the immediate Cause of the Flood, having stopped the Fountains from beneath, and the Heavens from above.

3. Abated: Or, diminished.

They were asswaged before, (*v. 1.*)

But yet not so far taken away, but that

they did, till this time, continue above the Earth, *chap. 7. verse 24.*

4. The seventh

month, on the seventeenth day: i.e. The

seventh month of the year. This was ex-

actly five months, from the beginning of the flood of wa-

ters, (*Gen. 7. 11.*) Or, an hundred and fifty days, allow-

ing thirty days to each month. And hence it is evident,

that the forty days, mentioned *ch. 7. v. 12.* are part of the

hundred and fifty mentioned *v. 24.* Upon the mountains: Or, upon one of the mountains. This is an elliptical way of speaking,

speaking, which is very usual in the Writings of the Jews. And we have frequent examples in Scripture to this purpose. Of Tophthab it is said, that he was buried in the Cities of Gilead: i. e. In one of the Cities, as we render it, Judg. 12. 7. 1 Sam. 18. 21. Psal. 1. 3. Zechar. 9. 9. Job. 1. 5. Compare Matt. 27. 44. with Luk. 23. 39. Job. 6. 43. Ararat: i. e. Aramnia: That the Ark rested there, Josephus affirms. And it being a mountainous place, thither it was, that the Sons of Semacherib fled for refuge, Isa. 37. 38. Jer. 51. 27.

5. And the waters decreased continually, untill the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Tops of the mountains seen: i. e. The heads of the mountains (as it is in the Hebrew) were visible: They were then considerably higher than the Waters.

6. And he came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

(by comparing the word used here by the Chaldee, with Dan. 6. 10.) to be understood of some Shus or Casement; which being easily removed, gave a prospect abroad, as well as a passage out for the Raven and Dove, and for the rest of the Fowls afterwards.

7. And he sent forth a raven, which went forth to and fro, untill the waters were dried up from off the earth.

5. Tenth month: i. e. The tenth month of the year. First day: i. e. Seventy three days after the above named hundred and

fifty. Tops of the mountains seen: i. e. The heads of the mountains were visible: They were then considerably higher than the Waters.

6. Window: Or, Casement. It is not the same word which is used ch. 6. 16. And most probable it is

(by comparing the word used here by the Chaldee, with Dan. 6. 10.) to be understood of some Shus or Casement; which being easily removed, gave a prospect abroad, as well as a passage out for the Raven and Dove, and for the rest of the Fowls afterwards.

7. To and fro: i. e. The Raven returned to the Ark for refuge, but it does not appear that he was received into the Ark.

8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

seems to be intimated verse 10. where it is said, that he staid yet other seven days.

8. He sent forth: He did this seven days after he had sent forth the Raven, as

9. But

9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10. And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11. And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf pluckt off:

So Noah knew that the waters were abated from off the earth.

11. Olive-leaf: Or rather, an Olive-branch as the Hebrew word signifies. See ch. 3. v. 7. This being an argument that the Waters were sunk down below the tops of the Olive-trees.

12. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

13. First month: i. e. of the new year.

From off the Earth:

i. e. The surface of the ground was dry; for

so it follows, the face of the ground was dry.

For the body of the ground it self is

not said to be dry.

till the twenty-seventh day of the second month, v. 14.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried:

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee:

17. Bring forth with thee every living thing that is with thee of all flesh, both of fowl, and of cattel, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18. And

18. And Noah went forth, and his sons, and his wife and his sons wives with him:

19. Every Beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20. And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

an Altar, though it be supposed in Gen. 4. 3, 4. Burnt-offerings: i. e. They were Offerings which were entirely burnt, *Levit. 6. 9.*

21. And the LORD smelled a sweet savour, and the LORD said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

heart: Or, (as the Hebrew will bear) to his heart: i. e. God spake comfortably unto Noah. To speak to the heart of a Man, is, in the Scripture-phrase, to comfort and speak kindly to him, *Gen. 50. 21. ch. 34. 3. Isa. 40. 2. For the imagination, &c. Or, Although the imagination, &c.* For so the Hebrew Particle, which we render *For*, signifies, and is sometimes rendred, *Josh. 17. 18. Exod. 13. 17. Levit. 11. 5, 6, 7. Dent. 29. 19. 1 Kings 20. 5. Jer. 51. 5. As I have done.* Not by a Deluge or Universal destruction there-upon ensuing.

22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

20. Altar: A place where a Sacrifice or Oblation was laid when to be offered up. Here is the first express mention of

21. Smelled a sweet savour: i. e. God did graciously accept, as the Chaldee hath it; which is here expressed after the manner of Men, by smelling a savour, that being gratefull to the sense of a Man. In his,

22. Remaineth: i. e. Unto the End of this World.

CHAP. IX.

The ARGUMENT.

God bleſſeth Noah and his Sons. The eating of Blood is forbidden, and the Murderer threatned with Death. God makes a Covenant, not any more to deſtroy the Earth with a Flood, and appoints the Rain-bow for a token of it. The Sons of Noah. Noah is drunken with the Wine of the Vine which he had planted: Of his Nakedneſs; and of the Behaviour of Ham, the Father of Canaan, towards him: The care of Shem and Japheth in covering their Father's nakedneſs. Noah curſeth Canaan, and fore-tells the proſperity of Shem and Japheth. The Age and Death of Noah.

1. **A**ND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful, and multiply, and replenish the earth.

1. God bleſſed; As he did our firſt Parents. See chap. 1. 18. with the Note there. The Bleſſing upon

Noah and his Off-ſpring is more particularly expreſſed afterward, [I.] In bleſſing them with increaſe. *Be fruitful, &c.* v. 7. [H.] Reſtoring them to their Dominion over the Creatures, v. 2. [III.] Allowing them the living Creatures for food, v. 3. [IV.] Aſſuring them that he would take a ſpecial care of their lives, v. 5. [V.] and that he would not deſtroy the Earth by another flood, v. 11.

2. And the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea, into your hand are they delivered.

2. The fear of you, &c. Other creatures ſhall be ſo far from deſtroying the race of mankind that they ſhall be afraid of men, and fly from them, and brought under and tamed by

them, *Pſal.* 104, 20, 22. *Jam.* 3, 7.

3. Every

3. Every moving thing that li-
veth, shall be meat for you; even
as the green herb have I given you
all things.

had expressly granted to our first parents, *chap. 1. v. 29.* Those creatures which die alone, or were not legally killed, were afterwards excepted expressly, *Exod. 22. 31. Levit. 17. 15. 22. 8.* and are not allowed in this grant. But then lest the liberty of eating living creatures should be misunderstood, it follows,

4. But flesh with the life thereof,
which is, *the blood thereof*, shall
you not eat.

may not eat them alive, and in their blood. The blood of a beast is its life, (*Deut. 12. 23. Lev. 17. 14.*) and the seat of the vital spirits. To eat a creature alive hath a great appearance of cruelty and violence, which men ought carefully to avoid, considering the wickedness which the old World stands charged with, *chap. 6. 11, 13.* Besides, this cruelty would have disposed men to murder, which is severely forbidden in the following words.

5. And surely your blood of your
lives will I require: at the hand
of every beast will I require it, and
at the hand of man, at the hand of
every mans brother will I require
the life of man.

Deut. 18. 19. with *Act. 3. 23.* Beast: viz. That shall shed man's blood. This afterwards God made into a Law, *Exod. 21. 28.* Brother: So every man is to another man, which does aggravate the Sin of Murder.

6. who so sheddeth man's blood,
by man shall his blood be shed: for
in the image of God made he man.

By man: i.e. By the Magistrate to whom this properly belongs, (*Rom. 13. 4.*) By witnesses according to the sentence
of

3. That liveth, &c.
God granteth here to
Noah and his Sons a
larger allowance for
food than what he

4. But flesh, &c.
Though I have
given you living crea-
tures for meat, yet ye

5. The blood of your
lives: i.e. That blood
which shall without
just cause be spilt in
the death of a man.
Require: i.e. Find
out and punish, *Psal.*

6. Sheddeth: i.e.
Wittingly, and with-
out just cause. Com-
pare *Deut. 19. 4, 12.*

of the Judges; says the Chaldee Paraphrast. See *Numb.* 35. 19, 29, 30. *Exod.* 21, 12. For in the image, &c. This also aggravates the Sin of Murder. It is a great Trespass upon God as it destroys his likeness. (See *ch.* 1. 24.) And Self-murder, upon this account, is forbid as well as Killing others.

7. And you, be ye fruitfull and multiply, bring forth abundantly in the earth, and multiply therein.

8. And God spake unto Noab, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you :

10. And with every living creature that is with you, of the fowl, of the cattel, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.

11. My Covenant: Or, Promise. For it is an absolute promise on God's part, (*Isa.* 54-19.) that there shall not be any more such a Flood to destroy the Earth.

12. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations.

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

13. Bow: i. e. The Rain-bow, as Josephus hath it. This Bow was in its Causes before, and did questionless exist; but is not till now made a pledge or token of God's Covenant or Promise.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.

14. In the cloud: There, from whence Men might reasonably have feared another Flood.

15. And

15. *And I will remember my covenant which is between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.*

15. *To destroy all flesh: Some Inundations or particular Floods are no objection against God's veracity.*

16. *And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*

16. *Remember: See the Note on ch. 8. 1.*

17. *And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh, that is upon the earth.*

18. *And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan.*

18. *Of Canaan: He had other Sons besides, ch. 10. 6. But Canaan is here mentioned as the Head of the ensuing relation,*

of a cursed Race, and in order to (v. 25.)

19. *These are the three sons of Noah: and of them was the whole earth over-spread.*

20. *And Noah began to be an husbandman, and he planted a vineyard.*

20. *Began: It is not implied that Noah was not an Husbandman before.*

Compare Luk. 12. 1. with Matt. 16. 1.

21. *And he drank of the wine, and was drunken, and he was uncovered within his tent.*

22. *And Ham the father of Canaan saw the nakedness of his father, and told his two brethren without.*

23. *And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness.*

24. *And*

24. *And*

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan: a servant of servants shall he be unto his brethren.

(and 'tis not for nothing that he is twice named with him, v. 18, 22.) and then no wonder that we find him under a Curse, (*Prov.* 30. 17.) and not his Brethren. Noah foretells the Evils which should befall his Off-spring, of which we read at large in the Book of *Joshua*. A servant of servants: i. e. A mean or vile servant. See for the phrase, *Eccles.* 1. 2. Thus the Lord of Lords is the supreme Lord.

26. And he said, Blessed be the LORD God of Shem, and Canaan shall be his servant.

and is therefore to be praised. *Shem* is here blessed, in that God is said to be the Lord God of *Shem*. Compare *Psal.* 144. 15.

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.

to what *Shem* or *Ham* should possess) to the Sons of *Japheth*. This sense agrees best with the Hebrew Text, and may be confirmed from *chap.* 10. [II.] That *He* would preserve his Church among the Off-spring of *Shem*; which is expressed by dwelling in his tents. God had his House among them, and of that Race he sent his Son, who dwelt (or pitched his Tent) among them, *Joh.* 1. 14. [III.] The servile and base condition of *Canaan's* Race. And *Canaan* shall be his servant.

28. And Noah lived after the flood three hundred and fifty years.

29. And all the days of Noah were nine hundred and fifty years, and he died.

C H A P. X.

The ARGUMENT.

²¹⁷*The Original of the several Nations which sprang from the Sons of Noah. The numerous Offspring of Japheth, and their large Possessions. The Posterity of Ham; and, more particularly, of Nimrod. The Children of Shem.*

1. **N**OW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2. *The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

2. *Gomer: See Ezek. 38. 6. Hence 'tis thought the Cimbrians came. Josephus expressly tells us, that*

the Galatians came hence, (Joseph. Antiq. l. 1. c. 7.) Magog: Whence came the Scythians, says Josephus. Compare Ezek. 38. 2, 3, 15. and chap. 39. 2, 6. Madai: Hence the Medes (Joseph.) Javan: From whom the Greeks sprang. Ionia (according to Josephus) comes hence. Hence Greece is called Javan, Isa. 66. 19. Dan. 8. 21. and ch. 10. 21. Tubal: Of whom, says Josephus, came the Iberians. Meshech: It hath been thought that the Moscovites; Josephus expressly affirms that the Cappadocians, sprang from Meshech. Tiras: Hence the Thracians.

3. *And the sons of Gomer: Ashkenaz, and Riphat, and Togarmah.*

3. *Ashkenaz: Josephus derives from him a People, whom he calls Phrygians; What-*

ever they were, it is probable that from that People who descended from Ashkenaz, the Germans were afterwards derived. Riphath: Whence the Paphlagonians, for so the Riphathians were called, says Josephus. Togarmah: From whom the Phrygians.

4. *And*

4. And the sons of Javan: *Elishab*, and *Tarshish*, *Kittim*, and *Dodanim*.

Cilicia, which was so called, says *Josephus*. There was also the City *Tarsus*. *Kittim*: The Hebrews, says *Josephus*, call all Islands, and most Maritime places, *Kittim*; and that from *Cyprus*, which he would have to be the seat of *Javan's* posterity here. *Dodanim*: 'Tis thought that *Epirus*, and part of *Peloponnesus*, belonged to *Dodanim*.

5. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

encompassed by the Sea, but remote places from whence they came by Sea, *Isa.* 40. 15. 42. 4. with *Matt.* 12. 21. *Ezek.* 27. 3. 1 *Maccab.* 14. 5. After their families, in their nations: i. e. The several Families, which made up the several Nations, had a separate lot and portion in the Nation to which they belonged.

6. And the sons of Ham: *Cush*, and *Mizraim*, and *Phut* and *Canaan*.

very certain, that some other people, nearer to *Canaan* than *Ethiopia*, were derived and denominated from *Cush*. And they lived in *Arabia*, toward the Red Sea. It appears that *Cush* and *Midian* are joined together, and seem to denote the same Country, *Hab.* 3. 7. The Wife of *Moses* is called a *Cushite*, (*Numb.* 12. 1.) who was a Woman of *Midian*, (*Exod.* 2. 16, 21.) And that *Cush* denotes a Country near at hand, and not *Ethiopia*, which, with respect to *Canaan*, lay beyond *Egypt*, will be evident to him who will take the pains diligently to compare the following places, *Ezek.* 29. 10. with *Ezek.* 30. 9. and 2 *Kings* 19. 9. and 2 *Chron.* 21. 16. *Isa.* 20. 4, 5. *Isa.* 18. 1. with *Zephai.* 3. 10. *Mizraim*: The word denotes the *Egyptians*. *Phut*: From him the Inhabitants of *Lybia*. *Canaan*: From him the *Canaanites*.

4. *Elisha*: Hence the *Aolians*, says *Josephus*. *Tarshish*: Who gave name to

5. *Isles of the Gentiles*: The Hebrew word, which we render *Isles*, does not only signify places

6. *Cush*: Hence the *Ethiopians*, as is very commonly believed. But yet it is

7. And

7. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah: Sheba and Dedan.

7. Seba: From him the Sabeans had their Names.

8. And Cush begat Nimrod: he began to be a mighty one in the earth.

9. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

9. A mighty hunter, before the Lord; i. e. An open and great Tyrant, and a bold Contemner of God. See Jer. 16. 16.

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

10. Babel: So called from the confusion of Languages, ch. 11. v. 9. Shinar: So called, as 'tis

thought, because from thence the people were driven upon the confusion of Languages, ch. 11. v. 2.

11. Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

11. Went forth Ashur: Or, he went into Assyria, as it is in the Margent: That

is, Nimrod went thither. According to this rendering the Original is Elliptical. So it is elsewhere in the like manner, 2 Sam. 6. 10. with 1 Chron. 13. 13. 2 Sam. 10. 2. with 1 Chron. 19. 2.

12. And Resen, between Nineveh and Calah: the same is a great city.

12. The same: i. e. Nineveh, Jon. 1. Or, perhaps, Resen before mentioned, which is

thought to be the same with Larissa. And then no wonder that Moses should call it a great City, when Xenophon (Exped. Cyri, l. iij.) calls it so in so many words, and gives us a particular account of the greatness of its Walls, &c.

13. And Mizraim begat Ludim, and Ananim, and Lecham, and Naphtuhim,

13. Ludim: i. e. Lud and his Posterity the Ludims: The form of that word,

as of several others that follow, being plural, and denoting several Nations probably in Africa.

14. And Pathrusim, and Canaanim, (out of whom came Philistim) and Caphtorim.

(Out of whom came Philistim) Heb. From thence the Philistines: They were

not of the Race of Canaan, but of Mizraim: Nor did they originally possess the Land of Canaan, but were removed from Caphtor thither, Amos 9. 7. Jer. 47. 4.

15. And Canaan begat Sidon his first born, and Heth,

15. Sidon: Whence the City Sidon had its Name. Heb:

From whom the Hittites, of whom, and of the following Race of Canaan, see the Book of Joshua.

16. And the Jebusite, and the Amorite, and the Girgashite,

17. And the Hivite, and the Arkite, and the Sinite,

18. And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19. And the border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21. Unto Shem also the father of all the children of Eber; the brother of Japheth the elder, even to him were children born.

21. The Father of all the children of Eber: And so consequently the Father of the Hebrews, who

had their Name from him. From him Abram is called an Hebrew, Gen. 14. 13. And his Posterity Hebrews, Gen. 32. 14. Exod. 1. 15, 16. It must notwithstanding be confessed, that some have thought Eber in this place not to be a proper Name; and that Abraham is called an Hebrew, not from Eber, as that is a proper Name, but as it imports one that

that comes from beyond the River *Euphrates*. And then, what we render the *children of Eber*, imports the Inhabitants beyond the River *Euphrates*.

22. The children of Shem: *E-lam*, and *Assur*, and *Arphaxad*, and *Lud*, and *Aram*.

Elam: From whom the *Elamites* or *Persians*. *Assur*: From whom the *Assyrians*. *Arphaxad*: From whom the *Chaldees*, says *Josephus*. They are called *Chasdim* in the Hebrew, but not from *Chesed*, the Son of *Nabor*, *Gen.* 22. 22. For they were so called before his Birth, *Gen.* 15. 7. *Lud*: From whom the *Lydians*. *Aram*: From whom the *Aramites*, or *Syrians*.

23. And the children of *Aram*: *Uz*, and *Hul*, and *Gether*, and *Mash*.

23. *Uz*: See *Job* 1. v. 1. The Seat of the *Idumians*, *Lam.* 4. 21.

24. And *Arphaxad* begat *Salah*, and *Salah* begat *Eber*.

24. *Eber*: See *verse* 21.

25. And unto *Eber* were born two sons: the name of one was *Pele*, for in his days was the earth divided; and his brother's name was *Joktan*.

the Confusion of Languages, *ch.* 11. to his Name, he being born at that time, says *Josephus*.

25. *Pele*: The Hebrew word imports division. *Divided*: i. e. The Inhabitants of the Earth were dispersed upon which gave occasion to his Name, he being born at that time, says *Josephus*.

26. And *Joktan* begat *Almodad*, and *Sheleph*, and *Hazermaveth*, and *Jerah*.

26. *Joktan*: These Sons of *Joktan*, *Josephus* placeth in the *Indies*, from the River *Cophen*. *Ophir* is one of his Sons, and from his Land in *India*, *Solomon's* Ships fetched Gold, &c. *2 Chron.* 9. 10.

27. And *Haderam*, and *Uzal*, and *Diklah*,

28. And *Obal*, and *Abimach*, and *Sheba*,

29. And *Ophir*, and *Havilah*, and *Jobab*: all these were the sons of *Joktan*.

30. *And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.*

31. *These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.*

32. *These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.*

C H A P. XI.

The ARGUMENT.

The inhabitants of the Earth speak all one language. They proudly attempt the building of a city and an high Tower. Their language is confounded. The city called Babel, and from thence they are scattered upon the face of all the Earth. The great age and death of Shem. Of his posterity to Abram. Abram comes from Ur to Haran. The age and death of Terah the father of Abram.

1. **A**ND the whole earth was of one language, and of one speech.

language. Some think 'tis probable it might be the Hebrew Tongue.

1. **O**NE language: At this time the whole Race of Mankind spake one

2. *And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.*

2. *From the East: i. e. As they were journeying they came immediately from the East. Shinar: See*

ch. 10. v. 10. Dwelt there: By what follows, it appears that they did intend to dwell there for the future, contrary to God's command of replenishing the Earth, ch. 9. 1.

3. *And they said one to another, Go to, let us make brick, and burn*

3. *They said: Nimrod very probably (which*

them thoroughly. And they had (which Josephus affirms) did encourage others of his Race and Temper to this contempt of God. *Brick*: The place being a Plain, not affording Stone. *Slime*: A natural Cement to be found in Pits and lower Grounds.

4. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

4. *Build*: In this attempt they were guilty, [I.] Of contempt of God's declared Will, (chap. 9. verse 1.) which they endeavour to make void. [II.] Of proudly seeking their own Fame, and advancing their Power and Dominion: *Let us make us a Name*: They are by some also thought guilty, [III.] Of a distrust of God's Truth, who had declared that he would not drown the World any more; whereas they are supposed to design a City and high Tower against the danger from another Flood. *To Heaven*: It is expressed Hyperbolically, and imports a great height, *Deut.* 9. 1. *A Name*: i. e. A Fame and Renown. Compare *Gen.* 6. 4. *1 Chron.* 17. 8. with *2 Sam.* 7. 9. *Lest we be*: Thus while they consult to defeat God's purpose, they do that which was the occasion of bringing it to pass.

5. And the LORD came down to see the city, and the tower, which the children of men builded.

5. *Came down to see*: This is spoken after the manner of Men. God is then said to descend, when he reveals himself by word or deed to us who live in this lower World. The Chaldee renders it, he appeared, &c.

6. And the LORD said, Behold, the people is one, and they have all one language: and this they begin to do, and now nothing will be restrained from them, which they have imagined to do.

6. *Restrained*: They will give farther instances of their Rebellion and Tyranny, if they be not defeated.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

7. *Vi.* See Gen. 11. 26. with the Note there.

8. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9. Therefore is the name of it called Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

9. *From thence:* From that very place which they intended to build, to prevent their being scattered abroad, *v.* 4.

10. These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

10. *These, &c.* As (*q. 5.*) we have an account of the Generations from Adam to Noah, who was

the tenth from Adam; So we have here an account from Noah to Abram, who was the tenth from Noah: And from hence we may learn, that the Age of Man's life was much shortned after the Flood. The whole time from the Flood, to the Birth of Abram, is but 352 years; whereas from Adam's Creation, to the Flood, was no less than 1656.

11. And Shem lived after he begat Arphaxad, five hundred years, and begat sons and daughters.

12. And Arphaxad lived five and thirty years, and begat Salah.

13. And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14. And Salah lived thirty years, and begat Eber.

15. And Salah lived after he begat Eber, four hundred and three years, and begat sons and daughters.

16. And Eber lived four and thirty years, and begat Peleg.

17: And

17. And Eber lived after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18. And Peleg lived thirty years, and begat Ren.

19. And Peleg lived after he begat Ren, two hundred and nine years, and begat sons and daughters.

20. And Ren lived two and thirty years, and begat Serug.

21. And Ren lived after he begat Serug, two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nabor.

23. And Serug lived after he begat Nabor, two hundred years, and begat sons and daughters.

24. And Nabor lived nine and twenty years, and begat Terah.

25. And Nabor lived after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nabor, and Haran.

26. Begat Abram:

Not that Abram was the first-born: But he then began to be-

get, Gen. 5. 32. 'Tis supposed that Haran was the eldest, and Abram the youngest. That Abram was not the eldest, is evident from this, That Sarah, the Daughter of Haran, was but ten years younger than Abram; and then Haran will be supposed to have begotten her when he was about nine years old, Abram must be born the 130th. year of Terah's life: For Abram was 75 years old when he left Haran, ch. 12. v. 4. And this was after Terah's death, who lived 205 years, v. 32.

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27. Now these are the generations, of Terah: Terah begat Abram, Nabor, and Haran: and Haran begat Lot.

28. And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

28. Before: i. e.

In Terah's life-time,

Ur of the Chaldees:

The name of a place

in Mesopotamia, Act. 7. 2. It received its Name from the Chaldees, who, as they might subdue it at first, so, lived

in it, and gave it its denomination afterwards. *Ur*, in the Hebrew Tongue, signifies *Fire*.

29. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcab, the daughter of Haran, the father of Milcab, and the father of Iscab.

29. *Isab*: The same with *Saras*. This is the opinion of the Jews; nor is there cause to reject it.

30. But Sarai was barren; she had no child.

31. And Terah took Abram his son, and Lot the son of Haran his sons son, and Sarai his daughter in law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

31. Terah took Abram, &c. Terah removed from his own Country with Abram, who had received a Command from God to come out of it, Gen. 12. 1. 15. 7. *Act*. 7. 3.

And though this Command were the chief reason of this remove, yet 'tis thought that Terah was rendered inclinable to remove from the grief which he took at the Death of Haran there, as well as at the Barrenness of Sarai, v. 28, 30. [See Joseph. Antiq. l. 1. c. 7. and Abravenel on the place.] Haran: This is the name of a place in Mesopotamia. Dwelt there: It is likely that the occasion of their stay there was from the sickness or weakness of Terah. When he was dead, Abram went into Canaan.

32. And the days of Terah were two hundred and five years, and Terah died in Haran.

C H A P. XII.

The ARGUMENT.

God calleth Abram from his own Country, and encourageth his Remove, with a promise to bless him, and a particular promise of the Messias. Abram's age when he left Haran. He comes into the land of Canaan, and sojourns there. Upon occasion of a famine in Canaan, he goes into Egypt: He owns Sarai as his Sister there. Sarai is taken into the house of Pharaoh King of Egypt, who by plagues was forced to restore her, and dismisseth both Abram and Sarai, and all that belonged to Abram.

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Go thou at least whether thy Relatives go with thee or no: So it follows, Of thy country, and from thy kindred, and from thy father's house. I will shew thee: God did not tell him whither; and Abram's obedience was therefore the greater argument of his faith in God, that he went out, not knowing whither he went, Heb. 11. 8. with Isa. 41. 2.

2. And I will make of thee a great nation; and I will bless thee, and make thy name great, and thou shalt be a blessing.

In all things, ch. 24. 2. 1. Not onely with Temporal, but Spiritual Blessings, Gal. 3. 9, 14. Thy Name: i. e. Thy Renown and Fame I will make great: See ch. 23. 6. and ch. 6. 4. with the Note on ch. 11. 4. Thou shalt be: Or, be thou, as it is in the Hebrew.

1. **H**AD said: viz. Before he came to Haran, Act. 7.

2, 3. with Gen. 11. 31. Get thee out: i. e.

Go thou at least whether

thy Relatives go with thee or no: So it follows, Of

thy country, and from thy kindred, and from thy father's

house. I will shew thee: God did not tell him whither;

and Abram's obedience was therefore the greater argument

of his faith in God, that he went out, not knowing whither

he went, Heb. 11. 8. with Isa. 41. 2.

2. Great Nation: i. e. The Head and

Father of a great Nation: See ch. 17.

v. 4. Bless thee: viz.

1. Not onely with Temporal, but

Spiritual Blessings, Gal. 3. 9, 14.

Thy Name: i. e. Thy Renown and Fame I will make great: See ch. 23. 6. and

ch. 6. 4. with the Note on ch. 11. 4.

Thou shalt be: Or, be thou, as it is in the Hebrew.

3. And

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

friends; and that he that should be *Abram's* enemy should be cursed. In thee: i. e. In thy seed, ch. 22. v. 18. And that Seed is *Christ*, Gal. 3. 16. Act. 3. 25. All the families: i. e. Not only the Jews, and those that descended from *Abram* according to the flesh, but all the faithful, Rom. 4. 11. Gal. 3. 7, 9.

4. So *Abram* departed, as the LORD had spoken unto him, and Lot went with him: and *Abram* was seventy and five years old when he departed out of *Haran*.

death from *Haran*. Here begin the Exod. 12. 40, 41. Gal. 3. 17.

3. And I will, &c. God in this promise to *Abram*, assures him that he will not only bless him, but his

Abram's enemy should be cursed. Upon this Promise or Covenant on God's part, *Abram* departed first from Ur, and then after his father's

4. So *Abram*: i. e. Upon this Promise or Covenant on God's part, *Abram* departed first from Ur, and then after his father's death from *Haran*. Here begin the 430 Years, mentioned

2083.

1922.

5. And *Abram* took *Sarai* his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in *Haran*, and they went forth to go into the land of *Canaan*, and into the land of *Canaan* they came.

signifies *Persons*, ch. 14. v. 21. And *Servants*, ch. 26. v. 6. Rev. 18. 13. And the word we here render gotten, signifies to procure or get the possession of a thing, Deut. 8. 17. The Jews add, that these Souls which they had gotten were instructed in the true Religion; which opinion of theirs, as it is very ancient, and constantly received among them; so it is so far from being inconsistent with the Text, that it will appear highly probable to him that compares ch. 14. v. 14. ch. 17. v. 23. with ch. 18. v. 19.

5. The souls that they had gotten: i. e. The Persons which they had gotten the possession of; Their Domesticks, and especially their Servants, who were part of their Possessions. The word we render Souls,

6. The place of *Shchem*: i. e. The place where

6. And *Abram* passed through the land, unto the place of *Shchem*,

unto the plain of Moreh. And where afterwards *See ch. 34.*
the Canaanite was then in the land. *them was: See ch. 34.*

v. 24. *Plain of Moreh*: i. e. A Plain (beset perhaps with Oaks) called *Moreh*, of which see *ch. 35. 4. Josh. 24. 25, 26. Jud. 9. 6.* *Canaanite*: Abram's worshipping the true God among this wicked people, was the more commendable; and for that reason it may be mentioned in this place. By *Canaanite*, in this place, is probably meant some particular Tribe, or Families, more specially so called, who, in Abram's time, dwelt in that part of the Country. For sometime the word *Canaanite* is to be taken in that restrained sense, as *Gen. 13. v. 7. Exod. 3. 8, 17.* It is evident that those are reckoned as a distinct Tribe or People from the *Canaanites*, who were yet the Off-spring of *Canaan*, and consequently *Canaanites*. Compare *Gen. 10. 15.*

7. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

7. *An Altar*: For Sacrifice. To which we may suppose him moved by the promise above mentioned. *Appeared*: See *ch. 13. 3, 4.*

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the Name of the LORD.

8. *Beth-el*: It is the name of a place called *Luz*; and after this *Beth-el*, which word signifies the *House of God*, *ch. 28. v. 19.* *Tent*: He did not build an House, being but a Sojourner in a strange Land, *Heb. 11. 9.* *Called upon*: i. e. Worshipped: *Prayed*, says the Chaldee.

9. And Abram journeyed, going on still toward the south.

10. And there was a famine in the land, and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11. And

11. And

11. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: well be supposed of that vigour and comeliness which might be a temptation to the Egyptian people.

11. To look upon: i.e. Of Aspect. She was now but about her middle age, (ch. 23. 1.) had born no children, and may

12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13. Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and thy soul shall live, because of thee.

13. My sister: And so she was. But of that see the Notes on ch. 20. v. 12. My soul shall live: i.e. I

shall be spared, and well used. Because of thee: Because of thy words, says the Chaldee.

14. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair.

15. The Princes also of Pharaoh saw her and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

15. Pharaoh: This is the common name of the Kings of Egypt for a long time after.

16. And he intreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men servants, and maid servants, and she-asses, and camels.

17. And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

17. With great Plagues: Josephus tells us that it was with disease and sedition. It is probable that a disease was at least part of the infliction. God here made good his promise to Abram, v. 3. Compare Psa. 10. 5, 14. 1 Chron. 16. 21.

18. And Pharaoh called Abram, and said, what is this

this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19. *Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her and go thy way.*

King did not judge himself at liberty

19. *So I might:* Hence it appears that the very Egyptians thought it unlawfull: to take another man's wife; and that the King did not judge himself at liberty in this matter.

20. *And Pharaoh commanded his men concerning him, and they sent him away, and his wife, and all that he had.*

dismissed with respect; in that it is said, That Pharaoh commanded his men concerning him; and that he was sent away not only with his Wife, but with all that he had. The word in the Hebrew is used in such a sence, *Exod. 18. 27.*

20. *They sent him away: i.e. They sent him away honourably. It seems to be intimated that he was*

CHAP. XIII.

The ARGUMENT.

Abram, and all that belonged to him, leave Egypt, and come into Canaan. Abram continues in Canaan; from whom Lot separates, and pitched his tent toward Sodom. God renews his Promise to Abram, who remained to Hebron.

1. **A**ND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

Land of Canaan, *ch. 12. v. 9.* with *v. 3.* of this Chapter. This part of the Land is called the South, *Josh. 10. 40.* and the South Country, *Josh. 11. 16.*

1. *Into the South:* Not Southward; for Canaan was North of Egypt, but into the Southern part of the

2. *And Abram was very rich in cattel, in silver, and in gold.*

3. *And*

3. And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai:

3. From the South: i. e. From the place which is South of Beth-el. See ch. 12. v. 8. At the beginning: viz. Before he went into Egypt, ch. 12. 8.

4. Unto the place of the altar, which he had made there at the first, and there Abram called on the Name of the LORD.

4. Place of the Altar: i. e. Where the Altar stood before he went into Egypt. The Altar it self might be,

during that time, fallen, or destroyed by the Canaanites.

5. And Lot also which went with Abram, had flocks, and herds, and tents.

5. Tents: viz. To receive his Servants, 1 Chron. 4. 41.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

6. Not able: Not because of its unfruitfulness, nor because it was in it self too strait, but because it was then inhabited;

insomuch that there was not room for Abram and Lot and their substance to remain together. The Canaanites and Perizzite dwelling then in the land, (v. 7.)

7. And there was a strife between the herdmen of Abram's cattel, and the herdmen of Lot's cattel; and the Canaanite, and the Perizzite dwelled then in the land.

7. A strife: This arose (it is like) from want of convenient room for their Cattel. Perizzite: These

be a branch of the Family of the Canaanites, and dwelt together with them, who were called the Canaanites in that part of the Land, which did afterwards come into the possession of Judah, Judg. 1. 3, 4, 5.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between

8. Abram: It was an argument of great modesty and humility

my herdmen and thy herdmen : for we be brethren.

lity in Abram to yield to Lot, whose Uncle he was. He seeks

peace, and gives Lot his choice of what part of the Land he would choose to sojourn in, v. 9.

9. Is not the whole land before thee? Separate thy self, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

10. As the Garden of the Lord: See ch. 2. 8. Compare Isa. 51. 3. and Ezek. 28. 13. As thou comest to Zoar: i.e. That part which leads to Zoar was well watered. Zoar was called by that name af-

terwards, Gen. 19. 22. Before that it was called Bela, ch. 14. 2.

11. Then Lot chose him all the plain of Jordan: and Lot journeyed east, and they separated themselves the one from the other.

11. The Plain of Jordan: This was a place agreeable to his occasions, who had flocks, and herds, and part of the Country

sent, (v. 5.) East: Or, into that which was Eastward.

12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

12. In the land of Canaan: Or, in that part which was more strictly so called. In the Cities: Or, in

one of the Cities. Compare Judg. 12. 7. Toward Sodom: i.e. He removed his Tent from place to place till he came unto Sodom, where he fixed. See ch. 14. v. 12.

13. But the men of Sodom were wicked, and sinners before the LORD exceedingly.

13. Before the Lord: Or, against the Lord, ch. 19. v. 5. And

And this sense agrees very well with the Hebrew Text. Compare *Psal.* 51. 4.

14. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

left alone, and in the worst Land; when he was at leisure, and at peace, God said to him, &c.

15. For all the land which thou seeest, to thee will I give it, and to thy seed for ever.

To thee will I give it, and to thy seed: For the Hebrew Particle which we render *And*, it is sometimes taken Exegetically, and signifies no more than *Even*, 1 *Sam.* 18. 3. *Zeck.* 9. 9. 1 *Chron.* 21. 12. And that sense of it agrees to this place. For ever: Upon condition of their Obedience. Compare *Dent.* 4. 25, 26. *Judg.* 2. 20, 21.

16. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbred.

16. *Dust*: It is an Hyperbolical expression, and denotes that his Seed should be very numerous.

17. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

the possession of it, of which I now give thee the promise and grant.

17. *Unto thee*: i.e. I do here make it over to thy family and posterity, and will actually give them

18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in He-

18. *Plain of Mamre*: A place so called from *Mamre*, the Brother

bron, and built there an altar unto the LORD. Brother of *Eshcol* and *Aner*, who were confederate with *A-*

bran. Gen. 14. 24. From him *Hebron* was called *Mamre*, Gen. 23. 19. In *Hebron*: Or, near *Hebron*. So the Hebrew Particle sometimes signifies, 1 *Sam.* 29. 1. 2 *Chron.* 15. 16.

CHAP. XIV.

The ARGUMENT.

Four Kings overcome five in Battel. Lot is taken Captive, and his Goods become a spoil. The news of Lot's Captivity is brought to Abram. He pursues the Conquerors, and rescueth Lot, &c. *Melchizedek* blesteth Abram, and receives Tithes of him. Abram refuseth to enrich himself with the Spoils he had taken. Having given a part of them to those, who were partners with him in this expedition, restores the remainder to the King of Sodom.

1. **A**ND it came to pass in the days of *Amraphel* king of *Shinar*, *Arioch* king of *Ellasar*, *Cedorlaomer* king of *Elam*, and *Tidal* king of nations:

Amraphel to be *Nimrod*. *Ellasar*: This is thought to be *Syria*. *Elam*: See *ch.* 10. v. 22. Of nations: i.e. Of a place whose Inhabitants were of divers Nations and People met together. This is supposed to be the same which was afterwards called *Galilee*. See *Josh.* 12. 23.

2. That these made war with *Bera* king of *Sodom*, and with *Birsha* king of *Gomerrab*, *Shinab* king of *Admah*, and *Shemeber* king of *Zebaiim*, and the king of *Bela*, which is *Zoar*.

1. *Shinar*: i.e. *Babylon*. See the Note on *ch.* 10. 10. And because *Nimrod* reigned there, some of the Jews think

2. *Zoar*: See *ch.* 13. v. 10. These five Cities above-named lay near each other, on the East of the Inheritance of *Judah*, in the Land of *Canaan*.

F

3. All

3. All these were joined together in the vale of Siddim, which is the salt sea.

3. All these : i.e. These five Kings last named. Were joined together : They were not only Neighbours, but Confederates also, as the Greek Interpreters intimate. See v. 4. Vale of Siddim : So called from the open Fields, as the Chaldee rendering implies. Salt sea : So called afterwards, even in the time in which this Book was written. For the wickedness of its Inhabitants, it was rendered a barren place, Dent. 29. 23. Psa. 107. v. 34.

4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh-Kirjathaim,

5. Rephaims: The Giants or Mighty men say the Seventy and Chaldee. A people of force and power in the Land of Canaan, ch. 15. 20. Dent.

3. 13. compare Dent. 2. 11. in the Hebrew Text, and with the Context there. Ashteroth Karnaim : This City was in Basan, placed between two high Mountains, whence it was called Ashteroth Karnaim : Karnaim signifies two horns or high places, Dent. 1. 4. Zuzims : Another strong people, as the Greek and Chaldee intimate. Emims : Of them see Dent. 2. 10, 11. In Shaveh : Or, in the Plain, as it is in the Margent. Kirjathaim : Josh. 13. 19.

6. And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

6. Horites: A people that dwelt in Seir, Dent. 2. 22. Gen. 36. 20. El-paran : Or, the Wilderness, so called,

the Plain of Paran, a City near the Wilderness, so called, Gen. 21. 21. Numb. 13. 3.

7. And they returned and came to En-Mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwell in Hazazon-Tamar.

7. En-Mishpat : The fountain of Judgment : Hebr. Possibly it might be the place wherein the Controversies of the neigh-

neighbouring places were decided, which might be the occasion why it was so called. *Amalekites*: Afterwards so called from *Amalek*, Gen. 36. 12. *Hazeran-Tamar*: The name of a City. The Chaldee renders it *Engedi*. And very good reason there is for that rendring. Compare 2 Chron. 20. 2. This City belonged afterward to the Tribe of Judah, Josh. 15. 62.

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar) and they joyned battel with them in the vale of Siddim;

9. With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

10. And the vale of Siddim was full of slime-pits: and the kings of Sodom and Gomorrah fled: and fell there: and they that remained, fled to the mountain.

10. Fell there: i. e. Were there discomfited.

11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12. And they took Lot, Abram's brother's son (who dwelt in Sodom) and his goods, and departed.

13. And there came one that had escaped, and told Abram the Hebrew, for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14. And when Abram heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen, and pursued them unto Dan.

14. His Brother: i. e. His Kinsman: He was his Brother's Son. Compare v. 12. and ch. 13. 8. The word Brother is taken in the Scripture

in a large sense. Lot was however Abram's Brother, he having married Sarai, the Sister of Lot. Armed: Or, brought forth. Trained: Or, instructed. See the Note on

ch. 12. 5. *Dan*: This, says *Josephus*, is one of the Fountains of the River *Jordan*.

15. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto *Hobab*, which is on the left hand of *Damascus*.

15. *Damascus*: A City of *Syria*, and in after-times the head thereof, *Isa.* 7. 8.

16. And he brought back all the goods, and also brought again his brother *Lot*, and his goods, and the women also, and the people.

17. And the king of *Sodom* went out to meet him (after his return from the slaughter of *Chedorlaomer*, and of the kings that were with him) at the valley of *Shaveh*, which is the king's dale.

17. King's dale: A place that retained that name unto *David's* time, and is probably the same which is mentioned, *2 Sam.* 18. 18.

18. And *Melchizedek* king of *Salem* brought forth bread and wine: and he was the priest of the most high God.

18. *Melchizedek*: The word signifies King of Righteousness, *Heb.* 7. 2. *Salem*: i. e. Of *Jerusalem*,

says the Chaldee: *Salem* signifies peace, *Heb.* 7. 2. And *Jerusalem* is called *Salem*, *Psal.* 76. 2. Bread and Wine: Provision for the refreshment of *Abram* upon his return from his Victory, (*v.* 24.) See *Joseph. Antiq.* l. 1. c. 11. and *Heb.* 7. 1. Priest: And so he is called, *Heb.* 7. 1. And an Eminent type he was of *Jesus Christ*, the Son of God, *Heb.* 7. 3. And what follows speaks him a Priest, and not any thing which goes before.

19. And he blessed him, and said, Blessed be *Abram* of the most high God, possessor of heaven and earth:

19. He blessed him: i. e. *Melchizedek* blessed *Abram*, *Heb.* 7. 1. And this was indeed the Office of a Priest, Type of *Jesus Christ*,

Numb. 6. 23. And in this he was a

Act. 3. 26.

20. And blessed be the most high God, which hath delivered thine enemies into thy hand: and he gave him tithes of all.

28. 1, 2. Man blesseth God, when he praiseth him for his benefits, *Matt. 26. 26. with Luk. 22. 19. Gave him tithes:* i.e. *Abram* gave to *Melchizedek* tithes of the spoils, *Heb. 7. 4.* And in that does acknowledge him superior. And we may observe farther, That Tithes were paid before the Law of *Moses*.

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thy self.

22. And Abram said to the king of Sodom, I have lift up my hand unto the LORD the most high God, the possessor of heaven and earth,

Abram did at least vow, if not swear, *Compare Psal. 132. 2.*

23. That I will not take from a threed even to a shoe latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich;

which he expected from God alone.

24. Save only that which the young men have eaten, and the portion of the men which went with me, *Aner*, *Eshcol*, and *Mamre*; let them take their portion.

20. Blessed be, &c. i.e. Praised be, &c. When God blesteth Man, he bestows benefits upon him, *Deut.*

22. Lift up my hand: They that did swear were wont to lift up their hand: Hence one is put for the other, *Exod. 6. 8.*

Compare *Psal.*

23. Lest thou, &c. *Abram* would not have the King of Sodom have the glory of making him rich: This was a Blessing

24. Young men: Those mentioned v. 14.

CHAP. XV.

The ARGUMENT.

God encourageth Abram in a vision. He promiseth him a son and heir and a very numerous posterity. Abram's faith. God renews his promise of the Land of Canaan. This promise is confirmed by a Sign, and a Vision.

2092,

1912.

1. **A**fter these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

He was a Sojourner in a strange Land, separated from Lot, who, with the confederates, was assaulted, and but newly rescued from captivity; God assures him both of Protection and great Blessings besides. *I am thy shield, and thy exceeding great reward.*

2. And Abram said, Lord GOD, what wilt thou give me, seeing I am childless? and the steward of my house is this Eliezer of Damascus.

3. And Abram said, Behold, to me thou hast given no seed; and lo, one born in my house is mine heir.

4. And behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

1. **I**n a Vision: i.e. In a Vision by night, (v. 5.) but not in a Dream, (v. 9, 10, 12.) Fear not: He might be tempted to

He was from Damascus by his Ancestors, though he were born in Abram's house, v. 3.

2. Of Damascus: He was from Damascus by his Ancestors, though he were born in Abram's house, v. 3.

3. No seed: i.e. No child.

4. He that shall come forth, &c. i.e. He that shall be born of thee, or the Son of thine own body, and not that is born in thy house onely.

5. And

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be.

5. Tell the Stars: This he was not able to do, Jer. 33. 22. So shall thy seed be: i.e. Thy posterity shall be very numerous, Rom. 4. 18.

6. And he believed in the LORD, and he counted it to him for righteousness.

6. He believed in the Lord: i.e. He trusted in God, believing that he would

make his promises good, how unlikely soever they seemed. He against hope believed in God, Rom. 4. 18, 19, 20, 21. And he counted it to him for Righteousness: i.e. God accepted this Faith of Abram; and thereupon he was by God esteemed a Righteous person. Thus was God pleased to accept of Abram before Circumcision was commanded, and the Law of Moses was given. It was his Faith that God regarded. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, Rom. 4. 23, 24. Psal. 106. 31.

7. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

7. That brought thee out: That remove which is mentioned ch. 11. 31. was by God's special Will,

though it be not expressed there. Compare Act. 7. 2, 3.

8. And he said, Lord GOD, whereby shall I know that I shall inherit it?

8. Whereby shall I know that I shall inherit it, &c. He desires to know more particularly the manner of God's performing this last promise of his inheriting that Land. For God having promised it to him, even his Seed, (ch. 13. v. 15, 17.) he desires to know who of his Seed shall inherit it, and when. He questions not God's veracity, but desires a more distinct knowledge of this matter. And the following words fully answer this request of his.

9. And

9. And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

firmation of God's Covenant and Promise. Compare Jer. 34. 18.

10. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11. And when the fowls came down upon the carcases, Abram drove them away.

ravenous sort, and is a fit representation of *Pharaoh*, who afflicted *Abram's* seed. Compare *Ezek.* 17. 3, 7, 12. And one of the *Chaldee* Paraphrasts expounds *fowls* here by the *Idolatrous people*. *Carcases*: A fit resemblance of the afflicted condition of *Abram's* posterity. *Drove them away*: He put them to flight, says the *Chaldee*.

12. And when the Sun was going down, a deep sleep fell upon Abram: and lo, an horrow of great darkness fell upon him.

Compare *Esther* 8. 16. and *Psal.* 88. 6. and *Psal.* 107. 14.

13. And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

three things were to befall *Abram's* seed, which are here distinctly named; as also, *Act.* 7. 6. [I.] That it should be a stranger in a land not theirs; and so *Isaac* and *Jacob* were.

9. Take me, &c. These creatures were clean and fit for Sacrifice: But seem not here made use of for Sacrifice, but for Confirmation.

10. Divided he not: When they were used in Sacrifice, they were not to be divided by the Law made afterwards.

11. Fowls: The Hebrew word is *fowl*, and seems to imply some one of the more

12. Horror of great darkness: A token of the affliction of his seed, predicted in the next verse. Compare

13. Four hundred years: This time begins at the birth of *Isaac*, and ends at the *Israelites* departure out of *Egypt*.

And in this space

were, [II.] That they should serve: And so they did in Egypt, *ch. 47. 6.* with *Exod. 1. 11.* [III.] That they should be afflicted: And so the Israelites were very greatly a considerable time before they came out of Egypt. From the birth of Isaac, to the coming out of Egypt, were Four hundred years: which appears thus. From Isaac's birth to that of Jacob, were Sixty years, (*ch. 25. 26.*) Thence to the birth of Joseph were Ninety, (*ch. 41. 46.* with *ch. 45. 6.* *11. 41. 30.* and *47. 9.*) Thence to Joseph's death One hundred and ten years, (*ch. 50. v. 26.*) Thence to the birth of Moses Sixty years, (which space of time the undoubted beginning and end of these Four hundred years require.) Thence to the Eightieth year of Moses, when they came out of Egypt Eighty years. In all Four hundred years.

14. And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

14. Judge: i. e. Punish. See the Book of Exodus, and Psal. 105. 27, 28, &c. Substance: Compare Exodus 12. 35.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

15. And thou, &c. q. d. But though thy posterity shall be thus afflicted, thou shalt

die in peace, and full of years, *ch. 25. 8.*

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

16. In the fourth generation: The fourth generation, Hebr. i. e. The fourth from the descent into Egypt.

Thus was Caleb the fourth from Judah, (*1 Chron. 2.*) And Aaron and Moses the fourth descent from Levi, *Exod. 6. 16, 18, 20.* Amorites: These are named, being very considerable for their power, *Amos 2. 9.* And those among whom Abram lived, *ch. 13. 18.* and *ch. 14. 13.* Not yet full: There is a certain measure of wickedness, beyond which God will not spare a sinfull Land: And though the seasons of punishing Nations with a general ruine be known to God onely, yet when a Land adds to its Sins, it does both hasten and assure to it self destruction. Compare *Jer. 51. 13.* *Matt. 23. 32.* *1 Thessal. 2. 16.* with *Ezek. 14. 14.*

17. And

17. And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces.

smoking fire, (Heb. 12. 29.) Compare *Exod.* 3. 2. and *Exod.* 19. 9, 16, 18. *That passed:* By this God did confirm his Covenant with *Abram*, by causing this fire to pass between the pieces. Compare *Jer.* 34. 18. It is not said that *Abram* passed between them; nor needed he to do it, the Covenant being on God's part onely, and not on *Abram's*, (v. 18.)

18. In that same day the LORD made a covenant with *Abram*, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river *Euphrates* :

(v. 13.) and the extent of the promised Land also; for it follows, *From the river of Egypt* : Not from *Nilus* (which need not have been contra-distinguished from the great River following) but *Sibor*, *Josh.* 13. 3. *Jer.* 2. 12. *1 Kings* 4. 21. *Numb.* 34. 5. *Euphrates* : Compare *2 Sam.* 8. 3. *1 Kings* 4. 21.

19. The Kenites, and the Kenizites, and the Kadmonites:

but seven, *Deut.* 7. 1. *Acts* 13. 19. Some of them might be wasted, or so far mingled with the rest before the *Israelites* possessed their Land, that they were not mentioned distinctly afterwards. Of these Nations, see more in the *Book of Joshua*.

20. And the Hittites, and the Perizzites, and the Rephaims,

21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

17. A smoking Furnace and a burning Lamp: (Or, Lamp of fire, Heb.) These represent God's presence, who is a consuming

18. Unto thy seed: *Abram* is now taught how to understand God's promise, (*ch.* 13. 15, 17.) as well as the time when it should be fulfilled,

19. Kenites: Here are ten Nations reckoned up, elsewhere

CHAP. XVI.

The ARGUMENT.

Sarai bearing no children gives Hagar to Abram : she conceives and despiseth her mistress, and being therefore hard-ly used by her, fled from her. An Angel meets her, and puts her upon returning and submitting to Sarai. He foretells her the birth of a son, directs her what to call him, and describes his temper, &c. Of the place where the Angel met her. The birth of Ishmael.

1. **N**OW Sarai Abram's wife bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar.

God as yet promised that she should : Besides, she is now Seventy five years old, and not likely to bear any, (v. 3.) Hand-maid : Or, Bond-woman, ch. 21. 10. Gal. 4. 30.

2. And Sarai said unto Abram, Behold, now the LORD hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3. And Sarai Abram's wife took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife.

4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

1. **S**arai: Notwithstanding the foregoing promises, Sarai did not bear any Child: Nor had

Besides, she is now Seventy five years old, and not likely to bear any, (v. 3.)

2. **Restrained:** *La,* children are an heritage of the Lord, Psal. 127. 3. Obtain children by her: Or, be builded by her, (v. 4.) Compare Ruth 4. 11. with the Note on Exod. 1. 21.

3. **Ten years:** And was therefore Eighty five years old.

4. **Her Mistress:** For so she was still, Servants and their Children were their Masters.

Masters. See v. 2, 9. And compare Gen. 30. 3. *Exod.* 21. 4. 2 *Sam.* 21. 8.

5. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. right. Judge: Or, will judge, (Hebr.) in case thou doest not right me. Compare 1 *Sam.* 24. 12, 13.

5. My wrong be upon thee: Thou doest me wrong (to that sense the Greek and Vulgar have it,) and it is thy part therefore to do me

6. But Abram said unto Sarai, Behold, thy maid is in thy hand, do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. that phrase signifies. Compare *ch.* 24. 10. *ch.* 39. 4, 6, 8. *Numb.* 31. 49.

6. Thy Maid: i.e. Thy Servant or Bond-woman. It is the same word which is used v. 1. In thine hand: i.e. In thy power, as

7. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

7. The Angel of the Lord: Or, a Messenger from the Lord. This name Angel is sometimes given to

a Man; sometime Christ is so called, *Mal.* 3. 1. See the Note on *Exod.* 23. 20. This Angel speaks in the Person of God, (v. 10.) and by Hagar is acknowledged as God, v. 13. Which seems (to some) to intimate, that it was the Son of God who appeared. In the way to Shur: In the way leading to Egypt, her own Country, *Exod.* 15. 22. *Gen.* 25. 17, 18.

8. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? and she said, I flee from the face of my mistress Sarai.

8. Whence, &c. By these Questions he gives Hagar occasion to relate her case,

9. And the angel of the LORD said unto her, Return to thy mi-

9. Submit thy self. As becomes a Servant,

stress, and submit thy self under her hands. Servant and Criminal.

10. *And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbred for multitude.* 10. *I will multiply: She is promised a numerous Offspring, though not an Heir. The Inheritance was promised before, ch. 15. 3, 4.*

11. *And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.* 11. *Heard thy affliction: The word which we render affliction, comes from an Hebrew word, which signifies to cry as well as to afflict.*

And in this sense it signifies the cry or prayer which Hagar uttered in her affliction. The Chaldee renders it thy prayer. And Josephus relates that Hagar prayed to God to pity her, [Antiq. l. 1. c. 11.]

12. *And he will be a wild man: his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren.* 12. *A wild man: Like a wild Ass or untamed Beast; among whom he should dwell, & with whom he should*

contest, ch. 21. v. 20. His hand, &c. He will be of power, and disposition to contend and to provoke others to it. Dwell: i. e. He shall dwell in Tents, as the Hebrew word imports, and the Vulgar renders it to that sense. The Ishmaelites dwelt in Tents. Kedar was the Son of Ishmael, ch. 25. 13. Of the Tents of Kedar we read Cant. 1. 5. In the presence of, &c. i. e. The rest of Abram's posterity shall not be able to rid themselves of so fierce and ill a neighbour, ch. 25. 18.

13. *And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?* 13. *And she called, &c. Or, as the Chaldee hath it; And she prayed, or called upon the Name of the Lord, who spake with her,*

her, saying, Thou art a God who seest, &c. Seest me : i.e. That regardeth me in my misery.

14. Wherefore the well was called Beer-lahairoi: Behold, it is between Cadesh and Bered.

14. Kadesh: Josh. 14. 6, 7. Bered: The Chaldee renders it Hagra.

15. And Hagar bare Abram a son: and Abram called his son's name which Hagar bare, Ishmael.

15. Ishmael: As was required, v. 11.

16. And Abram was fourscore and six years old when Hagar bare Ishmael to Abram:

16. Fourscore and six: Thus long did Abram live before the birth of this child,

and must wait Fourteen years longer before he receive the child of the promise.

CHAP. XVII.

The ARGUMENT.

God appeareth unto Abram, as the Almighty God. Abram's name is changed into Abraham, who is promised to be the father of many nations. God enters into Covenant with him, and renews to him the promise of the land of Canaan. Circumcision is instituted the sign of this Covenant. Sarai's name is changed into Sarah, and receives the promise of a son: Abraham rejoiceth, and intercedes for Ishmael. God promises great increase to Ishmael, but assures him also that he will establish his Covenant with Isaac. Abraham circumciseth Ishmael and the males of his house. The age of Abraham and of Ishmael when they were circumcised.

1. **A**ND when Abram was ninety years old and nine, the LORD appeared to Abram,

1. **A**ppeared: viz. In some visible manner. Compare

and said unto him, I am the Almighty God, walk before me and be thou perfect.

pare v. 22. *Almighty*: Or, *All-sufficient*. *Walk*: See ch. 5. 22. *Perfect*: i.e. Upright in the Margent.

or sincere, as it is in

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

2. *Make*: i.e. Establish and confirm, (v. 7.) and give a token of it, (v. 11.)

3. And Abram fell on his face, and God talked with him, saying,

3. *Face*: Out of reverence to the divine Majesty, as well favour to him, v. 17.

as the sense he had of God's great

4. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

4. *Many Nations*: Not onely those who shall proceed from his Loins, but Christian Believers also, Rom. 4. 16, 17. Gal. 3. 7.

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee.

5. *Abram*: It signifies an high Father. *Abraham*: One letter of the Hebrew word signifying *Multitude*, is added to his Name; intimating, that he should be a Father of many Nations, ch. 12. v. 2.

6. And I will make thee exceeding fruitfull, and I will make nations of thee, and kings shall come out of thee.

6. *Kings*: Many Kings sprang from Abraham; of the Jews, *Ismaelites*, *Idumeans*, *Midianites*,

and our great King the *Messias*.

7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

7. *An everlasting Covenant*: viz. To his spiritual Seed: And it would have been so to his natural Seed, had they continued obedient.

8. And

8. *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.*

8. *Everlasting possession*: See the Note on *ch. 13. v. 15*. *Their God*: I will have a particular care of them as a Father hath of his Children, *2 Cor. 6. 16, 18*.

9. *And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.*

9. *And God*, &c. Here begins the other part of the Covenant on Man's part.

10. *This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised.*

10. *My Covenant*: Or, the sign and token of it, as it is, (*v. 11.*) It is very usual in Scripture-phrase to call the Sign

by the name of the thing which it signifies, *Exod. 12. 11. Acts 7. 8. Man-child*: Or, *Male*. The Males gave denomination to the Families.

The Males gave denomination to the Families.

11. *And ye shall circumcise the flesh of your fore-skin; and it shall be a token of the covenant betwixt me and you.*

11. *Fore-skin*: The word is observed to signify *Superfluity*. And the institution of Circumcision does

fairly put us in mind of putting away all superfluity of naughtiness. *A token*: Or *sign*, by which not onely the memory of this Covenant shall be preserved, but by which *Abraham's* seed, to whom the promised Blessing belongs, shall be distinguished from others, and separated and marked out as God's peculiar.

12. *And he that is eight days old, shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.*

12. *Eight days old*: He that was eight days old, ought to be circumcised, tho' that day fell on the Sabbath. Till that time a beast might not

not be offered as the first-born, *Exod.* 22. 30. And the child newly born, till the time was reputed unclean, *Levit.* 12. 3.

13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

inflicted by God's hand, rather than that of the *Magistrates* *Levit.* 17. 10. and 20. 5. And that in this place relates to the offender, not to the infant, *Exod.* 4. 24. *Ezek.* 18. 25. What we translate *is not circumcised*, Passively, may from the Hebrew be translated in the Active Voice thus, *Doeth not*: Or, *shall not circumcise*. Thus the Chaldee understands the word in this place. And then the person who neglects Circumcision, when he is come to a just Age, will be an offender; and liable to the punishment threatened to that neglect.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarab shall her name be.

and that other the same which was added to her Husband's name, (*v.* 5.) and it seems to be added for the same reason, it being forthwith promised that she should be a Mother of Nations, (*v.* 16.)

16. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her.

17. Then Abraham fell upon his face, and laughed, and said in his heart. Shall a child be born unto him that is an hundred years old? and shall Sarab that is ninety years old, bear?

14. Cut off: This cutting off seems to imply at least an untimely death, (*Exod.* 31. 14.) and a punishment generally

15. Sarab: The word signifies a Lady or Princess. There is a change of one letter into another,

17. Laughed: i. e. Rejoiced. So the Chaldee. And the Hebrew word will bear it, *ch.* 21. 6. Abraham is not censured for it as Sarah

Sarah is, (ch. 18.) Nor is it an argument of his unbelief, *Rom. 4. 18, 19, 20, 21.* He was rather filled with admiration and joy at God's gracious promise. Compare *John 8. 56.* And he does in the following words express himself full of admiration. For besides, that he fell upon his face, He said, *Shall a child, &c.*

18. And Abraham said unto God, O that Ishmael might live before thee.

18. *Might live:* Abraham puts God in mind of his promise, *ch. 16. 10.*

19. And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

19. *Isaac:* So called, not from Sarah's laughter, (*ch. 18. v. 12.*) but from Abraham's joy. His Name was a Memorial of his Father's faith, not of his Mother's unbelief.

20. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: Twelve princes shall he begot, and I will make him a great nation.

21. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee, at this set time, in the next year.

21. *Covenant:* i.e. Spiritual as well as Temporal, *Rom. 9. 7, 8. Gal. 3. 29. Luk. 1. 55, 72.*

22. And he left off talking with him, and God went up from Abraham.

22. *God went up:* The glory of the Lord, says the Chaldee. Or, that visible and glorious appearance, (*v. 1.*)

Went up out of Abraham's sight, *Ezek. 3. 23. and 8. 4.*

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and

23. *In the self same day:* i.e. Forthwith; on that very day when God commanded him. So ready was he to obey God.

circum-

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circumcised the flesh of their fore-skin; in the self-same day, as God had said unto him.

24. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his fore-skin.

25. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his fore-skin.

26. In the self-same day was Abraham circumcised, and Ishmael his son.

27. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

27. The men of his house: Thus was his family devoted to God, Compare ch. 18. v. 19.

C H A P. XVIII.

The ARGUMENT.

Abraham's great hospitality in entertaining Angels un-
wares. Sarah is promised a Son. She is reproved
for laughing; which through excess of fear she denied.
The destruction of Sodom is made known to Abraham,
who thereupon intercedes for it.

1. **A**ND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door, in the heat of the day.

2. And he lift up his eyes, and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

to deliver Lot; ch. 19. 1.

1. **I**N the heat of the day: Or, about noon. Say the Greek Interpreters; The time of eating.

2. Three: The Jews say they were sent on three several messages; viz. To fore-tell the Birth of Isaac, v. 10, 13. To destroy Sodom, and They appeared so to Abraham;

Abraham. Compare *Heb.* 13. 2. One of them is called *Yahovah*, v. 13. And the other two *Angels*, ch. 19. v. 1.

3. *And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:*

3. *My Lord!* He speaks to one of these persons, and after such a manner, (v. 27.) as implies that he be-

lieved him to be sent by God.

4. *Let a little water, I pray you, be fetched, and wash your feet, and rest your selves under the tree:*

4. *Wash your feet:* This was in those hot Countries a refreshment to the wearied

Travellers, and a part of their entertainment before they did eat, *ch.* 19. v. 2. and *ch.* 24. v. 32. *Tree:* From the heat of the Sun, v. 1.

5. *And I will fetch a morsel of bread, and comfort ye your hearts; after that you shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*

5. *Comfort your hearts:* i. e. Refresh & sustain yourselves, *Judg.* 19. 5. *Psal.* 104.

15. Compare *Heb.* 13. 19. with *Deut.* 12. 17, 18. *For therefore are ye come:* Or, *Because*, and seeing that ye are come. This rendering agrees well with the Hebrew, and is confirmed in the Note on *ch.* 33. 10.

15. Compare *Heb.* 13. 19. with *Deut.* 12. 17, 18.

6. *And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.*

6. *Hastened:* This speaks *Abraham's* forwardness to entertain strangers.

7. *And Abraham ran unto the herd, and fetcht a calf, tender and good, and gave it unto a young man: and he hasted to dress it.*

7. *Good, &c.* This speaks his Bounty.

8. *And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood*

8. *Which he had dressed:* i. e. Which the young man had dressed,

by them under the tree, and they dressed, (v. 7.) By
did eat. them : i. e. Waiting
on them, which

speaks his Humility. Compare Jer. 52. 12.

9. And they said unto him, Where is Sarah thy wife?
And he said, Behold, in the tent.

10. And he said, I will certainly
return unto thee according to the
time of life, and lo, Sarah thy wife
shall have a son. And Sarah heard
it in the tent door, which was be-
hind him.

which passeth from the first conception to the timely birth
of a living child. Compare Rom. 9. 9. and Gen. 21. 2. with
Gen. 17. 24. and ch. 21. 5. See also 2 Kings 4. 16.

11. Now Abraham and Sarah
were old, and well stricken in age :
and it ceased to be with Sarah after
the manner of women.

10. He said : viz.
One of the persons,
(v. 1.) According to
the time of life : i. e.
The next or follow-
ing year ; according
to the usual time

11. Women : viz.
That bear Children,

12. Therefore Sarah laughed
within her self, saying, After I
am waxed old, shall I have pleasure,
my Lord being old also ?

12. Waxed old :
She being now Eigh-
ty nine years old.

13. And the LORD said unto
Abraham, Wherefore did Sarah
laugh, Saying, Shall I of a surety
bear a child, which am old ?

13. Laugh : Her
laughing is reproved,
as being in her a to-
ken of her unbelief.

14. Is any thing too hard for the LORD ? At the
time appointed will I return unto thee according to the time
of life, and Sarah shall have a son.

15. Then Sarah denied, saying,
I laughed not : for she was afraid.
And he said, Nay, but thou didst
laugh.

15. I laughed not :
And thus she adds
one sin to another ;
which, 'tis likely, she
the more securely
did,

did, because her laughter was not open ; the Text saying, That she laughed within her self, (v. 12.) For she was afraid : Amazed ; or, astonished with fear, as the Vulgar renders it ; which might well be, when she perceived her self discovered by this divine Person ; even then, when she did but laugh within her self. This *sinfull fear*, or, *amazement* of hers, betrayed her into this denial : And for that reason, when the Apostle propounds Sarah as a pattern of obedience to Women, he does at the same time caution them very seasonably against the sinfull fear by which she fell. *Whose daughters ye are* (says he) *as long as ye do well, and are not afraid with any amazement,* 1 Pet. 3.6.

16. And the men rose up from thence, and looked toward Sodom : and Abraham went with them to bring them on the way.

17. And the LORD said, Shall I hide from Abraham that thing which I do,

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For as much as God had before shewed him great favour, and had made a Covenant with him, and promised that he should be the Father of many Nations. Compare Amos 3.7. Gen. 20.7.

19. For I know him, that he will command his children, and his household after him, and they shall keep the way of the LORD to do justice and judgment, that the LORD may bring upon Abraham that which he hath spoken of him.

18. Seeing, &c. For as much as God had before shewed him great favour, and had made a Covenant with him, and promised that he should be the Father of many Nations. Compare Amos 3.7. Gen. 20.7.

19. That he will command : Of which Abraham had given some proof, ch. 17. v. 23, 27. Parents and Masters of Families, from the example of this Father of the Faithfull, may

learn their duty to instruct their Children and Servants in the way of the Lord. That Abraham may be furnished with a powerfull argument against a wicked course of life, which he might make use of to his family, he is acquainted with Gods intentions against Sodom.

20. *And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;*

20. *Very grievous:* Of this we have a particular account, Ezek. 16. 49, 50. and Gen. 19.

21. *I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know.*

21. *Go down:* God speaks after the manner of Men. See ch. 11. v. 5. *And see whether:* God does not destroy Men suddenly,

ly, and teaches us to be wary where the lives of Men are concerned. *I will know:* Or, try whether they be such Sinners as ought to be cut off. God speaks after the manner of Men. See ch. 22. v. 12.

22. *And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD.*

22. *Men:* Two of the three which appeared, (v. 1.) See ch. 19. v. 1. The third, who is called Jabe-

vab, stayed with Abraham, who stood yet before the Lord, or prayed to him, as the Chaldees hath it.

23. *And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?*

23. *Wilt thou, &c.* Abraham did pray and intercede for Sodom; and in so doing,

ing, and so frequently, expressed a great Charity toward that sinful people.

24. *Peradventure there be fifty righteous within the city, wilt thou also destroy, and not spare the place for the fifty righteous that are therein?*

25. *That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?*

26. *And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.*

26. *I will spare:* This is an act of grace and favour; God does not make

it a Law to himself for the future, *Ezek. 14. 18.*

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes :

28. Peradventure there shall lack five of the fifty righteous ; wilt thou destroy all the city for lack of five ? And he said, If I find there fourty and five, I will not destroy it.

29. And he spake unto him yet again, and said, Peradventure there shall be fourty found there : And he said, I will not do it for fourties sake.

30. And he said unto him, Ob let not the Lord be angry, and I will speak, Peradventure there shall thirty be found there : And he said, I will not do it, if I find thirty there.

31. And he said, Behold, now I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there : And he said, I will not destroy it for twenty's sake.

32. And he said, Ob let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33. And the LORD went his way, as soon as he had left communing with Abraham : and Abraham returned unto his place.

33. The Lord went his way : Or, disappeared. The glory of the Lord, says the

Chaldee. See the Note

on *ch. 17. v. 23.* His place : i. e. To the Plains of Mamre, where the Lord is said to have appeared unto him, (*v. 1.*)

C H A P. XIX.

The A R G U M E N T.

Lot entertains two Angels. The wicked Sodomites are stricken with blindness. Lot warns his Sons-in-law to quit Sodom, who despise his admonition. Lot, with his wife and Daughters, is brought out of Sodom, and escapes to Zoar. Sodom and Gomorrah are destroyed. Lot's Wife becomes a Pillar of Salt. The incestuous Original of Moab and Ammon.

1. **A**ND there came two angels to Sodom at even, and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them, and he bowed himself, with his face toward the ground.

2. And he said, Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night.

3. And he pressed upon them greatly, and they turned in unto him; and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4. But before they lay down, the men of the city, even the men of Sodom compassed the house round, both old and young, all the people from every quarter.

1. **T**WO Angels: Called Men, ch. 18. 2, 22.

2. Turn in, &c. Lot also shews Hospitality, Heb. 13. 2. Nay: They refuse his invitation at first, possibly to try how much he was in earnest, Luk. 24. 28, 29.

3. Unleavened bread: For haste it is probable. See ch. 18. 6. and Exod. 12. 39.

4. All the people: Of every age; they were generally corrupted, there not being ten righteous persons among them, ch. 18. 32.

5. And

5. And they called unto Lot, and said unto him, *Where are the men which came in to thee this night? bring them out unto us, that we may know them.*

5. *Know them:* viz. Carnally, (Gen. 4.1.) See verse 8. Hence this Sin is called Sodomy.

6. And Lot went out at the door unto them, and shut the door after him,

6. *At the door:* Or, to the gate. It is another word, in the Hebrew that is trans-

lated door afterward in this verse and v. 9. And that seems to signify the immediate in-let into the house,

7. And said, I pray you, brethren, do not so wickedly.

7. *So wickedly:* Even against the course of nature, Rom. 1.27.

8. Behold now, I have two daughters, which have not known man: let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing: for therefore came they under the shadow of my roof.

8. *Two daughters:* Whom he ought not to have exposed to these wicked Men. *Shadow of my roof.* And therefore he thought himself obliged to protect them, Jer. 48. 45. Judg. 9. 15.

9. And they said, Stand back. And they said, again, This one fellow came in to sojourn, and he will needs be a judge: Now will we deal worse with thee, then with them. And they pressed sore upon the man, even Lot, and came near to break the door.

9. *Stand back:* Or, get thee aside. They speak with contempt, Isa. 65. 5. *Judge:* A Censor, or Reprover of Manners, (v. 7.) It is probable that Lot had formerly re-proved them, 2 Pet. 2. 7, 8.

10. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11. And they smote the man that were at the door of the house, with blindness, both small and great: so

11. *Blindness:* i.e. With such a present darkness and obscurity

that they wearied themselves to find the door. rity of sight, that they could not find the door, 2 King. 6. 18.

12. And the men said unto Lot, Hast thou here any besides? son in law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place.

13. For we will destroy this place, because the cry of them is waxen great before the face of the LORD: and the LORD hath set us to destroy it.

14. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place, for the LORD will destroy this city: but he seemed as one that mocked unto his sons in law.

15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city.

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being mercifull unto him: and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life,

13. We will destroy: Hebr. We are destroying.

14. Which married: Or, were taking, Hebr. i.e. They were betrothed, and were shortly to marry his daughters, Dent. 22. 23. Matt. 1. 18, 20.

15. Which are here: Or, which thou hast, as both the Greek and Vulgar render it well. Iniquity: Or, punishment.

16. Being mercifull: i.e. Being minded to spare him, and save him from this common destruction, in a manner forces his deliverance upon him.

17. He: i.e. One of the persons before mentioned. Look not behind.

look not behind thee, neither stay behind thee: This thou in all the plain: escape to the mountain, lest thou be consumed. Command was given, as appears by what follows, to his

Wife as well as to him, *Lev.* 17. 22. and 9. 62. *Matt.* 24. 16, 17, 18. *Philip.* 3. 13, 14.

18. And Lot said unto them, Oh not so, my lord.

19. Behold, now thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life, and I cannot escape to the mountain, lest some evil take me, and I die.

20. Behold now, this city is near to flee unto, and it is a little one: Oh let me escape thither, (is it not a little one?) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

21. I have accepted thee: *Hebr.* I have accepted thy face: i.e. I have granted thy petition. To turn away the face, is to

deny a request, *1 Kings* 2. 16, 20.

22. Haste thee, escape thither: for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

22. I cannot do any thing: i.e. I cannot destroy this place; God having ordered Lot's deliverance, as

well as the destruction of Sodom. Zoar: *Hebr.* Little. So called from what we read, *v.* 20.

23. The sun was risen upon the earth, when Lot entered into Zoar.

23. The Sun was risen: This is thought to be said for twofold

Reasons: (1.) To shew that Zoar was near to Sodom. (2.) That when it is said that God rained, it might not be thought to be natural, (there being no Clouds, as in other great Rains,) but miraculous. [See *Abraham's* on the place.] And this seems probable from what follows.

24. Then the LORD rained upon Sodom, and upon Gomorrah.

24. The Lord rained: --- From the Lord out

brimstone and fire from the LORD out of Heaven: i. e. out of heaven.

It was God's work alone, and immediately,

and not to be imputed to natural Causes. *Sodom, &c. and upon Admah and Zeboim, Deut. 29. 23.*

25. *And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.*

26. *But his wife looked back from behind him, and she became a pillar of salt.*

26. *A pillar of salt: Or, a statue of salt. Not such Salt as would dissolve with*

Rain, but such as would and did continue a lasting Monument of this matter. The word *Pillar* in the Hebrew implies its consistence. *Josephus* affirms, that this *Pillar* remained to his time, and he lived after our Saviour's death.

27. *And Abraham gat up early in the morning to the place where he stood before the LORD.*

27. *He stood: See ch. 18. 22. In the way from the Plains of Mamre, toward Sodom, ch. 18. 2, 16.*

28. *And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.*

29. *And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.*

29. *Abraham: For whose sake Lot feared the better, as he had done before, ch. 14. 16. and for whom he had interceded, chap. 18. v. 23. In the which: i. e. In one of which, viz. in Sodom.*

30. *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.*

30. *In the mountain: viz. To which he was directed, v. 17. Feared: Being greatly terrified with the destruction of the neigh-*

neighbouring places; and having been warned before to go to the Mountain, and his Wife becoming a Pillar of Salt upon her looking back. *Two daughters: i. e. Maiden-daughters, (v. 8.)*

31. *And the first born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us; after the manner of all the earth.*

31. *In the Earth: Or, in the Land: i. e. None hereabouts; in this tract of Land, that we are like to be given in Marriage to:*

32. *Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.*

33. *And they made their father drink wine that night, and the first-born went in, and lay with her father: and he perceived not when she lay down, nor when she arose.*

33. *Perceived not: Being over-burthened with the Wine he drank. Drunkenness deprives Men of their understanding, and is an in-let to the*

fouleſt wickedneſs. To which I may add, That Lot's not perceiving, may be underſtood thus, That he did not perceive who the perſon was that did lie with him. It was indeed his daughter; he might ſuppoſe her to be a ſervant: And this may well be allowed to be his caſe, if it be conſidered how far he was overcome with Wine.

34. *And it came to paſs on the morrow, that the first-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo, and go thou in, and lie with him, that we may preſerve ſeed of our father.*

35. *And they made their father drink wine that night alſo, and the younger aroſe, and lay with him: and he perceived not when ſhe lay down, nor when ſhe aroſe.*

36. *Thus were both the daughters of Lot with child by their father.*

37. *And*

37. *And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.*

it,) and she knowing the truth of this, gives him this name.

38. *And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.*

of my People. He was so called in memory of his Original, he being of her Father, not begotten by a Stranger: (See the Greek.) Both the Children carried in their Names the Memorial of their incestuous Original.

37. *Moab*: The word implies his Original: viz. That he was from her Father, (as the Greek have

38. *Called*: i. e. She called, as in the Hebrew, both here and verse 37. *Ben-Ammi*: Or, the Son

CHAP. XX.

The ARGUMENT.

Abraham removes to Gerar. Abimelech takes Sarah as Abraham's Sister, for which he is reprehended by God in a dream. He excuseth his fact; expostulates with Abraham, and restores Sarah with a reproof. Abraham prays to God, who thereupon healed Abimelech and his Family.

1. **A**ND Abraham journeyed from thence toward the south country, and dwelled between Cadesh and Shur, and sojourned in Gerar.

struction of Sodom; of which he was an Eye-witness, *ch.* 19. 27, 28. *Gerar*: viz. In the Country of the *Philistines*, *ch.* 26. v. 1. When it was, that the matter here spoken of, happened, is not certain, because not revealed. The reason why this relation comes in, in this place, is obvious enough,

1. **F**rom thence: i. e. From the Plains of *Mamre*, (*ch.* 18. v. 1.) He removed, as is probable, upon occasion of the destruction of Sodom; of which he was an Eye-witness, *ch.* 19. 27, 28. *Gerar*: viz. In the Country of the *Philistines*, *ch.* 26. v. 1. When it was, that the matter here spoken of, happened, is not certain, because not revealed. The reason why this relation comes in, in this place, is obvious enough,

nough. We have another instance here, (we have one in the foregoing Chapter,) that God was not prone to destroy the innocent and righteous. We must not suppose the order of time observed in this relation, though the likeness of the argument be. 'Tis probable this might happen not long after *Abraham* came from *Egypt*. We have not yet the account of *Isaac's* birth; and have no reason to believe that *Sarah* was in *Egypt* (where she staid some time, *v.* 17, 18.) whiles she was big with *Isaac*. That would not be a fit time for this journey, besides her condition in that case might soon have been discovered. What year of *Abraham's* and *Sarah's* life this happened in, is not certain.

2. And *Abraham* said of *Sarah* his wife, She is my sister: and *Abimelech* king of *Gerar* sent, and took *Sarah*.

posing her at liberty, and with an intention to make her his Wife. See *v.* 6.

3. But God came to *Abimelech* in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a man's wife.

3. God came: i.e. God did reveal himself to *Abimelech*, *Pl.* 105. 14. In a dream by night: This was no natural and ordinary dream, which is commonly attended with vanity, (*Eccles.* 5. 7. *Isa.* 29. 7, 8.) and therefore not to be heeded; But a super-natural one, sent by God, and bringing with it its evidence and assurance. This is one of the ways by which God revealed himself to his Prophets, (*Numb.* 12. 6.) And sometimes he thus revealed himself to those whom he had not chosen for his peculiar people, for the benefit of those whom he had thus chosen: As to *Pharaoh*, *Nebuchadnezzar* and *Abimelech*, &c. A dead man: i.e. Thou shalt certainly die. But then there is a condition implied in this (as in other threats): viz. If he did not restore unto *Abraham* his Wife, *v.* 7. See *Jonah* 3. 4. *Ezek.* 33. 14, 15. Besides, the words imply what punishment Adultery deserves in God's account.

4. But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5. Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart, and innocency of my hands have I done this.

6. And God said unto him in a dream, *Tea, I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against me, therefore suffered I thee not to touch her.*

7. Now therefore restore the man his wife: for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou, that thou shalt surely die, thou, and all that are thine.

8. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done.

10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

4. Near her: See verse 6. *A righteous Nation: i.e. People who are innocent.* See v. 17, 18.

5. Integrity: Or, Sincerity. Being far from designing any injury to another man.

6. With-held: Or, Restrained. See v. 17. To touch her: See ch. 26. 11. 1 Cor. 7. 1. Prov. 6. 29. and v. 4. of this Chapter.

7. For he is a Prophet: And therefore not to be injured, (Psal. 105. 15.) and also the fitter Person to pray for him, Jer. 27. 18.

8. Sore afraid: Being terrified probably by the Divine Judgment upon Sodom.

11. And

11. *And Abraham said, Because I thought, Surely the fear of God is not in this place: and they will slay me for my wife's sake.*

By the fear of the Lord men depart from evil, Prov. 16. 6.

12. *And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife.*

who died before Terah, (ch. 11. 28.) Sarah (her Father being dead) might well be said to be the Daughter of Terah, Abraham's Father, and consequently his Sister. Grandchildren among the Eastern people were reputed and called the Children of their Grand-fathers or Grand-mothers, Gen. 31. 28. and 46. 18, 25, 1 Kings 15. 10. *Not the daughter of my Mother: Haran and Abraham not having the same Mother.*

13. *And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me: at every place whither we shall come, say of me, He is my brother.*

11. *The fear of God, &c. This fear of God being the great restraint upon men's lusts and passions:*

12. *She is my sister: And Lot is called his brother, ch. 13. 8. Sarah was the daughter of Haran,*

13. *And it came, &c. In these words he lets Abimelech know that it was not agreed upon onely at his coming to Gerar, to impose upon him, but several years before that.*

14. *And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.*

15. *And Abimelech said, Behold, my land is before thee; dwell where it pleaseth thee.*

16. *And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was re-proved.*

16. *Brother: As Sarah had called him. A thousand pieces of Silver: Or, a thousand Shekels, as the Chaldee hath it. A Shekel of Silver is of our*

our Money two shillings and four pence farthing, and a little more. Behold he is to thee a covering of the eyes: i. e. *Abraham* thy Husband shall be to thee as a covering of the Eyes. Those Women who are veiled or covered are not exposed as the uncovered to the view and unchast desires of those who see them; An Husband may be very fitly called, as *Abraham* is here, a veil or covering of the Eyes. Agreeably hereunto we find that married Women were covered with a veil, *Gen. 24. 65.* And that veil was a sign of subjection, *1 Cor. 11. 10.* Perhaps *Sarah* had left off her veil that she might not be thought *Abraham's* Wife. However *Abimelech* puts her in mind that she was a Wife, (which we yet express by being under Coverture,) and that therefore she ought not to expose her self to those that were with her, or to any others. Thus she was reproved: These seem to be the words of *Moses*, not *Abimelech*. In which he tells us how *Abimelech* reproved *Sarah*.

17. So *Abraham* prayed unto God: and God healed *Abimelech*, and his wife, and his maid-servants, and they bare children.

17. Prayed: As was said, v. 7.

18. For the LORD had fast closed up all the wombs of the house of *Abimelech*, because of *Sarah* *Abraham's* wife.

18. *Sarah*: To whom God had promised a Son by *Abraham*, ch. 17. 19. And whom he therefore

protected from being violated by *Abimelech*, (v. 3, 17.) he having taken her, (v. 2.)

CH A P. XXI.

THE ARGUMENT.

The birth and circumcision of *Isaac*. The joy of *Sarah* thereupon. *Hagar* and *Ishmael* are sent away by *Abraham*. *Hagar* in great distress is relieved. *Abraham* and *Abimelech* enter into Covenant: The place where this was done called *Beer-sheba*. *Abraham* plants a Grove.

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1. **AND** the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

fore hath said. And sometimes it is to be understood of Evils which are to be inflicted, *Exod. 20. 5.* At other times it denotes the bestowing Mercies as here, and *Psal. 8. 4.* Spoken: viz. *Ch. 17. 19.* and *ch. 18. 10.* where we have mention of the promised blessing, and of the time when it should be fulfilled. And we have an account of the fulfilling of all this in the following words.

2. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3. And Abraham called the name of his son, that was born unto him, whom Sarah bare to him, Isaac.

4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5. And Abraham was an hundred years old; when his son Isaac was born unto him.

6. And Sarah said, God hath made me to laugh, so that all that hear, will laugh with me.

7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

1. **Visited:** The word denotes the Providence of God whereby he fulfills what he be-

fore hath said. And thus Isaac was by promise, *Gal. 4. 23.*

3. **Isaac:** According to God's appointment, *ch. 17. v. 19.*

6. **To laugh:** Or, rejoice, according to the Chaldee, *Isa. 54. 1.* Laugh with me: Or, rejoice with me.

7. **Children:** Or, a Child by an Enallage usual in these Writings. See *ch. 46. 15, 23. ch. 36. 25.*

8. **Was weaned:** Abraham being then confirmed in the hopes of his life.

9. **And**

9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

9. Mocking: i. e. Deriding and insulting as the elder brother over Isaac, and possibly deriding his

Piety, and contending about the Inheritance also, (v. 10.) and that with violence used, (for so the Hebrew word signifies, 2 Sam. 2. 14.) which the Apostle calls Persecution, Gal. 4. 29.

10. Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac.

10. She said: And God approved it, (v. 12.) and the Apostle says that the Scripture saith, Cast out the bond-woman,

&c. Gal. 4. 30. Be heir: Or, shall not inherit, and shall consequently be reputed not as a Son, but as a Servant, Gal. 4. 7. Joh. 8. 35. Gen. 22. 2. Heb. 11. 17.

11. And the thing was very grievous in Abraham's sight, because of his son.

11. Very grievous: It was so from that love which he bare unto Ishmael; Be-

cause of his Son, says the Text. See ch. 17. 18. He shewed no such grief upon offering up Isaac, (ch. 22. 2, 3.) Because there God commanded him, this was Sarah's request: And here, when God signified his pleasure, (v. 12.) we do not find that he was grieved at it.

12. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman. In all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

12. In Isaac shall thy seed be called: i. e. The promised Seed (to whom the great blessing belongs, mentioned ch. 12. 3. and ch. 18. 18.) shall not descend from Ishmael,

but from Isaac, Rom. 3. 7, 8. Gen. 28. 4.

13. And also of the son of the bond woman will I make a nation, because he is thy seed.

14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

14. Child: Or, Lad, as he is called, (v. 18.) He being now Eighteen years old. [*vid. Hieron. quest. in Genes.*] Beer-sheba: So called afterward, (u. 31.)

15. And the water was spent in the bottle, and she cast the child under one of the shrubs.

15. Cast him: The child being faint and ready to perish, (v. 16.) she laid him

under the shade of a tree or shrub.

16. And she went and sat her down over against him, a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice and wept.

17. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is.

17. The voice of the Lad: Who cried as well as his Mother, though it be not mentioned before.

18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

18. Hold him in thy hand: Or, strengthen thy hand upon him. Hebr. i. e. Take care

of him.' Thus Josephus does understand it, [*Antiq. l. i. c. 13.*] that she was commanded to take care to nourish him and bring him up.

19. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

19. Opened her eyes: Whatever hindered her from seeing it before, God did now discover to her a Well of water.

20. And

20. And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.

'tis said here

20. With the lad: i. e. He blessed him with temporal blessings, as he had promised, *ch.* 17. 20. and that he grew.

21. And he dwelt in the wilderness of Paran; and his mother took him a wife, out of the land of Egypt.

21. His mother, &c. To whom it now belonged of right, she being sent away from Abraham's family.

22. And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23. Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my sons son, but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

23. Deal falsely, &c. i. e. Not injure or hurt me, as the Greek and Vulgar render it. And so the Hebrew word signifies, *Levit.* 19. 11.

24. And Abraham said, I will swear.

25. And Abraham reproved Abimelech, because of a well of water which Abimelech's servants had violently taken away.

Especially in the South-part of Canaan, where Abraham now was, *Judg.* 1. 15.

25. A Well of water: Which in those dry and hot Countries was a matter of no small moment, especially where Abraham now

26. And Abimelech said, I wot not who hath done this thing, neither didst thou tell me, neither yet heard I of it but to day,

27. And Abraham took sheep, and oxen, and gave them unto Abimelech: and both of them made a covenant.

27. Gave: In token of amity, or as an expression of gratitude, *ch.* 29. 14.

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28. And

28. And Abraham set seven ew-lambs of the flock by themselves.

29. And Abimelech said unto Abraham, What mean these seven ew-lambs which thou hast set by themselves.

30. And he said, For these seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

digged, belongs to me, ch. 31. v. 48.

31. Wherefore he called that place Beer-sheba, because there they swore both of them.

seems to be so called for a double cause: viz. Both because Abraham gave seven Lambs to Abimelech, and because they swore there, [vid. Hieron. quest. in Genes.] and then we may well suppose the words Elliptical, and that of a copula before *Because*, which is to be understood; q. d. *And because*. See examples to this purpose in *Exod.* 1. 2. and *Hab.* 3. 11.

32. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33. And Abraham planted a grove in Beer-sheba, and called there on the Name of the LORD, the everlasting God.

33. A Grove: Or, Tree. By what follows it appears that he planted it for a Religious use. 'Tis very likely that from his example others affected to do the like, till at length they which used to do so ran into superstition, and a conceit that God was more peculiarly present in such places, and that thereupon it was afterward forbidden in the Law of *Moses*. See *Deut.* 12. 2, 3. and 16. 21.

34. And Abraham sojourned in the Philistines land many days.

C H A P. XXII.

The ARGUMENT.

Abraham's faith and obedience is tryed, and approved by his readiness to offer up his Son Isaac at God's command. He is restrained from doing it; and offers up a Ram in his stead. The name of the place where Abraham did it. God's blessing to Abraham is renewed and confirmed by an oath. He returns to Beer-sheba. An account of Nahor's children, by Milcah and by Reumah.

1. **A**ND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am.

others what Abraham was. See v. 12.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee unto the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

1. **T**empt: Or, prove and try him, (as that word used here signifies, *Deut.* 8. 2. and 13. 3.) that it might be known to

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2. Thine only Son: He was the onely Son which he had by Sarah, and his onely Heir, and (*Ishmael* being cast out) the onely Son now in his family. See *Heb.* 11.

17. *Gen.* 21. 10, 14.

Though it be also true, that *only* signifies no more than *beloved* sometime. And in that sense the word may be taken here, *vid.* 1 *Chron.* 29. 1. The land of Moriah: The *holy* land, as the Greek render it; it being a mountainous place. The Vulgar renders it a *land of Vision*; the reason of which may be had from v. 14. And the *Chaldee*, by a *Prolepsis*, calls it the *land of Worship*: For there Abraham worshipped, (v. 5, 13.) and there was afterwards built a Temple for the Worship of God, 2 *Chron.* 3. 1. *Burnt-offering*: An Offering that was to be intirely consumed with fire, *Levit.* 6. 9.

3. And

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and these the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

3. Early: So forward was he in his Obedience to God.

4. Then on the third day Abraham lift up his eyes, and saw the place a far off.

4. Third day: i.e. From his setting out. So long a time had Abraham to consider and deliberate.

5. And Abraham said unto his young men, Abide you here with the ass, and I and the lad will go yonder and worship, and come again to you.

5. And come again to you: Abraham believed that God was able to raise up Isaac from the dead, Heb. 11. 19.

6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son: and he took the fire in his hand, and a knife: and they went both of them together.

sacrificed, he was (as in many other things) a Type of Christ who bore his Cross.

6. Upon Isaac: Isaac was then Five and twenty years old, saith Josephus: In his bearing the Wood on which he was to be

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

8. God will provide: He assures him of God's all-powerful and wise Providence. Nor was he

deceived, (v. 13.) From this Providence of God the place had its name, (v. 14.)

9. And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

was unwilling. Laid him: Disposed him, in order to the execution of God's command. Hence Abraham is said to have offered Isaac upon the Altar, *Jam. 2. 21.*

10. And Abraham stretched forth his hand, and took the knife to slay his son.

not been restrained by God, and is therefore said to have offered him up, *Hab. 11. 17.*

11. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham, And he said, Here am I.

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

the sense of the Hebrew word not onely here, but in other places. Thus God is said to prove the Israelites, (as he is said here to tempt Abraham) to know whether they loved him; i. e. to discover and make it known, (*Deut. 13. 3.* with the Chaldee and Vulgar,) and the Psalmist prays, Search me, O God, and know my heart; try me, and know my thoughts. (*Psalm. 139. 23.*) Where knowing imports (as here) discovering or making known; For the Psalmist had said before, (*v. 2.*) Thou knowest my down-sitting and up-rising: thou understandest my thoughts a-far off. Compare *Deut. 8. 2.* *Exod. 33. 5.* *2 Chron. 32. 31.* Abraham's Faith and Obedience was now made known.

9. Bound: That he might not afterwards, through fear or pain, disturb or defeat the work Abraham was about, and not because Isaac

10. To slay his son: i. e. In order to the sacrificing him, which he had done, had he

11. Angel of the Lord: This person speaks as God, (*v. 12.* and *v. 16.*) See the Notes on *ch. 16. v. 7.*

12. Now I know: Knowing, in the Scripture-phrase, sometimes signifies as much as discovering or making a thing known. And this is

13. And

13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went, and took the ram, and offered him up for a burnt offering, in the stead of his son.

14. And Abraham called the name of that place Jehovah-jireh, as it is said to this day, In the mount of the LORD it shall be seen.

14. Jehovah-jireh: i.e. The Lord will see or provide. God having there provided a Ram for a Sacrifice in the stead of Isaac.

Compare v. 8. Hence in after-times it grew into a Proverb among the Hebrews, (as Hieronymus in his Questions on Genesis tells us,) that when they were in great straits, and begged the Divine Aid, they were wont to say, *In the mountain God will see, or, provide.* By which they expressed their Faith in God; that he would be mercifull unto them, as he was to their Father Abraham.

15. And the angel of the LORD called unto Abraham out of heaven the second time.

16. And said, By my self have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

16. By my self, &c. Because he could swear by no greater, he swore by himself, Heb. 6. 13. Whence it is evident, that it is God who swears.

17. That in blessing, I will bless thee, and in multiplying, I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies; confirmed, by comparing Dent. 12.

17. The gate: i.e. The Gates; and they are put for the Cities themselves according to the Version of the Chaldee and Greek, which will be much confirmed, by comparing Dent. 12. 15. and 18. 6.

18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

18. In thy seed: i.e. In Christ, Gal. 3. 16.

19. So Abraham returned unto his young men and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

19. Beer-sheba: See ch. 21. 31.

20. And it came to pass after these things, that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nabor,

20. Milcah: She was Sarah's Sister and Abraham's Brother's Wife. Compare ch. 11. v. 29.

21. Huz his first born, and Buz his brother, and Kemuel the father of Aram,

21. Aram: Of the same name with Aram, (ch. 10. v. 22.) the Son of Shem, from whom the Syrians had their Original and their Name.

22. And Chesed, and Hazo, and Pildash, and Jidlaphs and Bethuel.

23. And Bethuel begat Rebekah: these eight Milcah did bear to Nabor Abraham's brother.

24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thabash, and Maacbah.

24. Concubine: The Hebrew word imports division. She was an half-wife, not being taken with

Dowry, nor into the government of the family.

CH A P. XXIII.

The ARGUMENT.

Sarah's age, and death. Abraham's care of her burial. To that purpose he buys a burying place of Ephron, and buries her there.

1. **A**ND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

1. **O**F Sarah: She is the only Woman whose Age is reckon'd in the holy Scripture.

2. And

2. And Sarah died in Kirjath-arba, the same is Hebron, in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

as also Kirjath-arba, from a Man called Arba, Josh. 14. 15. This City was in the Hill-country of Judah, Josh. 21. 11. The same is Hebron: This is no objection against Moses his being the Pen-man of this book. Joshua indeed does say, that the name of Hebron before, (or, in old time, as that word is rendered, Dent. 2. 20.) was Kirjath-arba, Josh. 14. 15. But does not say that it was not called Hebron till his time; nor does he give any account either of the time when, or of the reason for which it was called Hebron. Came to mourn: Possibly into the Tent of Sarah, where she died. For as Lot had several Tents, (ch. 13. v. 5.) so had Abraham; and one particularly for Sarah, ch. 24. 67. See ch. 31. 33. Weep: The excess of sorrow is only forbid, (1 Thess. 4. 13.) it not being otherwise inconsistent with the greatest degree of faith, Job. 11. 35.

3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

dead, Isa. 47. 1. Job 2. 13. Of Heth: Those who descended from Heth the Son of Canaan, ch. 10. 15.

4. I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.

5. And the children of Heth answered Abraham, saying unto him,

6. Hear us, my lord, thou art a mighty prince amongst us: in the choice of our sepulchers bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

2. Kirjath-arba: Or, the City of Arba. This place was in Abraham's time called Mamre, (v. 19.) and afterwards Hebron;

3. From before his dead: i.e. From the place where he sat mourning over his

4. A sojourner: Heb. 11. 13.

6. A mighty Prince: Or, Prince of God. Hebr. They esteemed Abraham highly for his regard to God, and upon the score of

of God's blessings upon him. See *ch.* 21. v. 22. His great piety was exemplary, and God's mercies visible. Hence they call him a Prince of God; i. e. a person very eximious and venerable. Things that are very excellent are said to be of God. Compare *Psal.* 36. 6. and 80. 10.

7. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

7. Bowed himself: In token of thankfulness as well as reverence.

8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar.

9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field, for as much money as it is worth: he shall give it me for a possession of a burying place among you.

9. Machpelah: What we render the Cave of Machpelah, the Ancients render the double cave, the word Machpelah denoting such a sense.

'Tis probable that this burying-place had a double Cave, whence it was so called.

10. And Ephron dwelled among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that were in at the gates of his city, saying,

10. Gates: Hebr. Gatz. They that go in at the gate are the Citizens or Inhabitants of that place, *ch.* 34. v. 24.

11. Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee, in the presence of the sons of my people give I it thee: bury thy dead.

12. And Abraham bowed down himself before the people of the land.

13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me: I will give thee money for the field: take

13. Money: Abraham will buy a burying-place; and in so doing he prevented a future Controversie, and

it of me, and I will bury my dead there.

and withall received a pledge, in this purchase, of the inheritance which God had promised.

14. And Ephron answered Abraham, saying unto him,

15. My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead.

15. Four hundred Shekels: See the Note on ch. 20. v. 16.

16. And Abraham hearkned unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, currant money with the merchant.

16. Weighed: Payment was then made by weight, not by tale. Compare ch. 43. v. 21. Currant money with the Merchant: i.e. Abraham used no guile or deceit in his payment,

but weighed so much Silver as those who understood those matters could not refuse.

17. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18. Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

18. For a possession: He having before this no possession in that Land.

19. And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

19. After this: i.e. After he had paid for this burying-place.

20. *And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place, by the sons of Heth.*

20. *Made sure: Being purchased, and that before the whole City.*

CHAPTER XXIV.

The ARGUMENT.

Abraham takes an Oath of his servant not to take a wife to his son of the daughters of Canaan. He takes his journey into the Country, whence Abraham came, to get a wife for Isaac. He prays to God for Success, and is heard. Rebekah meets him; who with her father's Consent goes with Abraham's servant, and becomes the wife of Isaac.

1. **A**ND Abraham was old, and well stricken in age, and the LORD had blessed Abraham in all things.

1. **OLD.** He was now One hundred and forty years old. This appears by comparing ch. 21. 5. with ch. 25. 20.

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2. *And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:*

2. *Servant:* 'Tis probable that this was Eliezer the Steward of his House, ch. 15. 2. *My thigh:* This

was a rite in taking an Oath, used also ch. 47. 29. Besides, Abraham having received the blessing, and promise of good things, commands his servant to put his hand there where he had received the sign of his faith. For believing the Divine promises, he received the Seal of Circumcision, and commanded him there to put his hand, that being mindfull of the promise and the circumcision, he might not defile his Master's noble race with a foreign Marriage: Says Theodoret [*Quest. 74. in Genes.*]

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NOTES on the

11. And I will swear to the LORD God of heaven, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.
were a wicked people, and devoted to destruction, (Compare ch. 9. 25. with Dent. 7. 3, 4.) and to marry the promised seed to any of that race, would be inconsistent with the Divine predictions.

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

5. Then camest: Abraham came thence, but not Isaac.

6. And Abraham said unto him, Beware thou, that thou bring not my son thither again.

6. That thou bring not my son thither again: Or, lest thou return my son thither, as it is in the Hebrew; which words are to be understood with relation to Abraham's coming thence. As ch. 15. 16.

7. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land; he shall send his angels before thee; and thou shalt take a wife unto my son from thence.

7. His Angel: To guide and defend thee. Angels are ministering Spirits, Heb. 1. 14. Gen. 48. 16. Exod. 14. 19. and 23. 20.

8. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

8. Clear: i.e. Thou shalt not be obliged by this Oath.

9. And

9. And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

10. And the servant took ten camels, of the camels of his master, and departed, (for all the goods of his master were in his hand) and he arose, and went to Mesopotamia, unto the city of Nabor.

10. For all the goods, &c. Or, and of all the goods of his Master in his hand: i. e. He took not only ten Camels, but of the rest of Abra-

ham's goods which were under his trust and care. See v. 53. and ch. 39. v. 4. *Mesopotamia*: It signifies a place in the midst of Rivers, and denotes that part of Syria, largely taken, called for that reason *Aram-naharaim*. The place is called *Padan-aram*, ch. 25. v. 20. *City of Nabor*: i. e. The City where he dwelt; viz. *Haran*. Compare ch. 27. 43. and ch. 28. 10. and ch. 29. 4.

11. And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water.

12. And he said O LORD God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water:

14. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac: and thereby shall I know that thou hast shewed kindness unto my master.

14. Let it come to pass, &c. This was not said without the Divine direction, which Abraham had before assured him of, (v. 7.) See the like cases in Judg. 6. 17, 37. 1 Sam. 14. 9.

15. And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to

Rehuel, son of Milcch, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16. *And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher and came up.*

16. *Virgin:* This is sufficiently explained by what follows.

17. *And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.*

18. *And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.*

19. *And when she had done giving him drink, she said, I will draw water for thy camels also, untill they have done drinking.*

20. *And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.*

21. *And the man wondering at her, held his peace, to wit, whether the LORD had made his journey prosperous, or not.*

22. *And it came to pass, as the camels had done drinking, that the man took a golden ear ring, of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold.*

22. *Of half a shekel weight:* See the Note on ch. 20. 16. and Exod. 38. 26.

23. *And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?*

23. *Lodge in:* As he did before, (v. 17.) so he now makes trial of her hospitality and kindness; a virtue very agreeable to his Master's practice, ch. 18. v. 4, 5.

24. *And she said unto him, I am the daughter of Bethuel, the son of Milcch, which she bare unto Nahor:*

25. *She*

25. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26. And the man bowed down his head, and worshipped the LORD. This is more than bowing of the head, and implies at least the prostration of the whole body, v. 52. Exod. 4. 31. Compare Matt. 8. 2. with Luk. 5. 12.

27. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy, and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28. And the damsel ran, and told them of her mother's house these things. Her Mother's house: Or, apartment. The Women had in those times their separate tents and abiding places. See the Note on chap. 23. v. 2.

29. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man unto the well.

30. And it came to pass when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man, and behold, he stood by the camels at the well.

31. And he said, Come in, thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and room for the camels.

32. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the mens feet that were with him. He ungirded: i. e. Laban (or Laban's Servants, says Josephus.) See the like manner of speech, ch. 37. 28.

33. And there was set meat before him to eat: but he said, I will not eat untill I have told mine errand. And he said, Speak on.

34. And he said, I am Abraham's servant:

35. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36. And Sarah my master's wife bare a son to my master when she was old, and unto him hath he given all that he hath.

36. All that he hath: Having made him his Heir, ch. 21. 10, 12. and ch. 25, 5, 6.

37. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38. But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39. And I said unto my master, Peradventure the woman will not follow me.

40. And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41. Then shalt thou be clear from this my oath, when thou comest to my kindred: and if they give not thee one, thou shalt be clear from my oath.

42. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43. Behold, I stand by the well of water, and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44. And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

45. And before I had done speaking in mine heart, Behold, Rebekah came forth, with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink I pray thee.

46. And

46. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nabor's son, whom Milcab bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son.

49. And now if you will deal kindly and truly with my master, tell me: and if not, tell me: that I may turn to the right hand, or to the left.

50. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

It is probable that Bethuel left the management of affairs to Laban, himself being aged and infirm, not much concerning himself in the affairs of his House.

50. Laban and Bethuel: Laban the Son is named before his Father, and (v. 55.) without him. It is

51. Behold Rebekah is before thee: take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52. And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD bowing himself to the earth.

53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother, and to her mother precious things.

53. Precious things: viz. Out of that store mentioned v. 10.

54. And they did eat and drink; he, and the men that were with him, and tarried all night, and they rose

up in the morning, and he said, Send me away unto my master.

55. And her brother and her mother said, Let the damsel abide with us a few days at the least ten; after that she shall go.

56. And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57. And they said, We will call the damsel, and enquire at her mouth.

57. Enquire at her mouth: i. e. Ask her consent as to this sudden departure.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister; and her nurse, and Abraham's servant, and his men.

59. Her Nurse: viz. Deborah, chap. 35. 8.

60. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

60. Sister: So she was to Lahan; and being of that family, might well be called, by reason of her Consanguinity, a Sister to the rest of her kindred.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of the well Lahai-roi, for he dwelt in the south country.

63. And Isaac went out to meditate in the field, at the even-tide: and he lift up his eyes and saw, and behold, the camels were coming.

63. To meditate: Or, to pray; the Hebrew word will well bear that sense. Compare Psal. 102. v. 1.

which yet does not exclude Meditation accompanying it.

64. And

64. And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65. For she had said unto the servant, What man is this that walketh in the field to meet us? and the servant had said, It is my master: therefore she took a veil, and covered her self.

65. Therefore she took a veil. As the manner was for Women to do upon their marrying, in token of subjection. See 1 Cor. 11. 10. and the Notes upon Gen. 20. 16.

66. And the servant told Isaac all things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her: and Isaac was comforted after his mother's death.

67. Sarah's Tent: Which she had a part by herself. See v. 28. His Mother's death: This happened three years before, as appears by comparing Gen. 17. 7. with ch. 23. v. 1. and chap. 25. v. 20.

CHAP. XXV.

The ARGUMENT.

The Posterity of Abraham by Keturah. Abraham disposeth of his Goods, dies, and is buried. God bleisseth Isaac. The Posterity of Ishmael, his Death, and the place of his Posterity's abode. Rebekah is barren. Isaac prays for her. She conceived, and brought forth Jacob and Esau. A very different account given of them. Esau sold his birth-right to Jacob.

1. **T**Hen again Abraham took a wife, and her name was Keturah:

Children did not inherit, (v. 6. and ch. 22. 24.)

1. **T**ook a wife: Or, a Concubine, as she is called, 1 Chron. 1. 32. whose taking

taking this Wife, contributed toward the fulfilling the promise made, *ch. 17. v. 6.* Now was *Sarah* dead, and *Isaac* married.

2. *And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.* 2. *She bare:* By the particular and special blessing of God upon *Abraham*, and in order to the fulfilling his promise, *ch. 17. v. 6. Rom. 4. 19.* *Midian:* See *Numb. 25. 6, 7.* *Shuah:* *Job 2. 11.*

3. *And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Lemmim.* 3. *Sheba:* *Job 1. 15.*

4. *And the sons of Midian, Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah: all these were the children of Keturah.* 4. *Epher:* From whom *Africa* is thought to be called, [*Joseph. Antiqu. l. 1. c. 16.*]

5. *And Abraham gave all that he had unto Isaac.* 5. *All that he had unto Isaac:* i. e. He made *Isaac* his Heir, having in his life-time given gifts to his other Children and sent them away, (*v. 6.*) See *ch. 24. 36.* and *ch. 21. 12.*

6. *But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east country:* 6. *From Isaac:* And by this means prevented a future quarrel about the inheritance. *East-country:* viz. *Arabia* the happy, says *Josephus.*

7. *And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.*

2183. 8. *Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people.* 8. *Gave up the ghost:* Or, expired. Several of the ancient Versions have so rendered it, that they seem to imply that *Abraham* died an easy death. A thing not

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not improbable, (see *ch. 15. 15.*) it being said that he died in a good old age. *Was gathered*: i. e. He passed into the state of the dead, following his deceased Ancestors.

9. And his sons, Isaac and Ishmael, buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre:

that he was at hand to attend upon his Father's funeral. *Machpelah*: See *ch. 23. 9.*

10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11. And it came to pass after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt by the well Lahai-roi.

Lahai-roi: See *ch. 16. 14.*

12. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's hand-maid, bare unto Abraham:

made to his Father Abraham, *ch. 17. 19.*

13. And these are the names of the sons of Ishmael by their names, according to their generations; the first born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam,

compare *Ezek. 27. 21. Isa. 21. 16.*

14. And Misha, and Dumah, and Massa,

15. Hadar, and Tema, Jetur, Naphish, and Kedemah.

Jetur: 1 *Chron. 5. 19.*

9. *Ishmael*: Who though he were sent away from Abraham's family and might not inherit; yet was not so far removed, but

11. *Blessed his Son*: i. e. He entailed upon him the blessing and promise made to his Father, *ch. 17. 19.*

12. *Generations*: Or, the account of the Offspring of *Ishmael*; as also of the fulfilling the promise

13. *Nebaioth*: Whence the Region *Nabathæa* was so called. His Posterity dwelt in *Arabia*, *Isa. 60. 7, Kedar*: Com-

14. *Dumah*: *Isa. 21. 11.*

15. *Tema*: Hence the people called *Temanites*, *Job 2. 11.*

16. *These*

16. These are the sons of Ishmael, and these are their names, by their towns, and by their castles, twelve princes according to their nations.

and Castles thus they were called, according to the promise, *ch.* 17. 20.

16. By: Or, which agrees with the Hebrew and is confirmed the Greek; i. e. their several Towns. Twelve Princes:

17. And these are the years of the life of Ishmael, hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18. And thy dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: and he died in the presence of all his brethren.

18. From Havilah unto Shur: Havilah seems to be called from Havilah, the Son of Cush, *ch.* 10. 7.

ch. 16. 7. These two are put for the extreme borders of the Sons of Ishmael, 1 Sam. 15. 7. As thou goest: Or, as one goes from Egypt toward Assyria. He died: Or, fell, as it is in the Hebrew; i. e. His lot or country was in the presence of his brethren. We have an account of Ishmael's death before, (*v.* 17.) and here of the Country where he dwelt. The ancient Versions render the word to this sense. He fell: i. e. He dwelt, say the Chaldee and the Greek. The Hebrew word is used in this sense elsewhere, *Judg.* 7. 12. *Numb.* 34. 2. 1 Sam. 29. 3. *Psal.* 78. 55. According to this sense that is fulfilled, which was fore-told of Ishmael, that he should dwell in the presence of all his brethren, *ch.* 16. 12. He might therefore be said there to fall where his dwelling or inheritance happened. See *Ezek.* 47. 22. As the words lie in the Hebrew. Compare *Psal.* 16. 6.

19. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.

19. The generations: i. e. The history not only of his Offspring, but of what

happened to him. Compare *ch.* 5. 1.

20. And Isaac was forty years old when he took Rebekah to wife,

20. Syrian: Aramite; according to the

be daughter of Bethuel the Syrian
of Padan-Aram, the sister to Laban
the Syrian.

the Hebrew, which
signifies a Syrian.
Compare *Luk* 4. 27.
with *2 King* 1. 1. Of

Padan-Aram: i.e. Of that part of Syria which was called
Padan-Aram. This is the same with Mesopotamia, ch. 24.
6. and called onely Padan, ch. 48. 7. and seems to be
the most cultivated part of that Country, it being called
the Country or Field of Aram or Syria. Compare *Hof*.
12. 12.

21. And Isaac intreated the
LORD for his wife, because she
was barren: and the LORD was
intreated of him, and Rebekah his
wife conceived.

21. For his Wife:
The Hebrew Text
seems to imply that
his Wife joined with
him in his prayer.

22. And the children struggled
together within her; and she said,
If it be so, why am I thus? And
she went to enquire of the LORD.

22. If it be so, why
am I thus? q. d. If
so, that God hath
heard our prayers,
why am I in this dis-

order? Went to enquire: Either by prayer, or to some
holy Man; and possibly to Abraham, who was now living,
(v. 7. with v. 26.)

23. And the LORD said un-
to her, Two nations are in thy
womb, and two manner of people
shall be separated from thy bowels:
and the one people shall be stronger
then the other people: and the el-
der shall serve the younger.

23. Two Nations:
i.e. The heads of two
Nations, the Edo-
mites and Israelites.
The Elder shall serve:
Rom 9. 12. This was
in great measure ful-
filled, when the Ede-
mites were made sub-

ject to the Israelites, (2 *Sam*. 8. 14. with 2 *Chron*. 25. 11,
12.) which subjection continued some considerable time,
2 *Kings* 8. 20.

24. And when her days to be delivered were fulfilled,
behold, there were twins in her womb.

25. And

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25. And the first came out red,
all over like an hairy garment : and
they called his name Esau.

25. Esau : i. e.
Made or perfected,
according to the He-
brew, as if born more

like to a Man, than to a Babe. This Birth of Esau and Jacob, though it be mentioned after the Death of Abraham; yet it came to pass about fifteen years afterwards, as will evidently appear to the diligent Reader. The Order of Time is not always observed in these Books. See chap. XX. v. 1. As also chap. XXVI.

26. And after that came his
brother out, and his hand took hold
on Esau's heel, and his name was
called Jacob : and Isaac was three-
score years old when she bare them.

26. Jacob : i. e. A
Supplanter. His tak-
ing hold of his Bro-
ther's heel was the
reason of that name,
as the Hebrew Text
intimates, and the Vulgar expressly affirms. Compare
ch. 27. v. 36.

27. And the boys grew ; and
Esau was a cunning hunter, a man
of the field : and Jacob was a plain
man, dwelling in tents.

27. In Tents: As
Abraham did, Heb.
11. 9.

28. And Isaac loved Esau, because he did eat of his
venison: but Rebekah loved Jacob.

29. And Jacob sod pottage : and Esau came from the
field, and he was faint.

30. And Esau said to Jacob, Feed me, I pray thee,
with that same red pottage: for I am faint: therefore
was his name called Edom.

31. And Jacob said, Sell me
this day thy birth-right.

31. Birth-right:
Of the advantages
whereof, see the Note
on Gen. 49. 3.

32. And Esau said, Behold, I am at the point to die:
and what profit shall this birth-right do to me?

33. And Jacob said, Swear to me
this day: and he swore unto him:
and he sold his birth-right unto Jacob.

33. He sold his
birth-right: He parted
with it at so mean a
price,

price, that he is said to despise it, (v. 34.) and therefore called *Profane*, Heb. 12. 16.

34. Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

CH A P. XXVI.

The ARGUMENT.

Upon occasion of a famine, Isaac removes to Gerar. God appears to him, forbids him to go into Egypt; renews his Promise and his Oath made unto Abraham. Isaac gives out that Rebekah was his Sister. Abimelech discovers the pretence. Isaac's prosperity at Gerar. He is hereupon envied, and removes. He diggeth wells. Of the Wells called Esék, Sitnah and Rehoboth. Isaac builds an Altar, and enters into Covenant with Abimelech. The Wives of Esau.

AND there was a famine in the land, besides the first famine that was in the days of Abraham: and Isaac went unto Abimelech, king of the Philistines, unto Gerar.

2. And the LORD appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father.

1. **O**F Abraham: Which is mentioned *ch. 12. v. 10.* Which was the occasion of his going into Egypt.

2. Go not down into Egypt: As Abraham had done, (*ch. 12. 10.*) upon the like occasion.

3. The Oath: viz. Which is mentioned, *ch. 22. v. 17.*

4. And

4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries : and in thy seed shall all the nations of the earth be blessed :

4. In thy seed: See ch. 12. 3. and ch. 22. 18.

5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

5. Because: Ch. 22. 16.

6. And Isaac dwelt in Gerar.

6. In Gerar: Near to Beer-sheba, ch. 21. 33, 34.

7. And the men of the place asked him of his wife: and he said, She is my sister: for he feared to say, She is my wife: lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon.

8. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

8. Sporting: i.e. Using such familiarity as was not used between Brother and Sister, but onely between Husband and Wife, (v. 9.)

9. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

9. Lest I die for her: Ch. 12. v. 12.

10. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

10. Guiltiness: The Hebrew word signifies both Sin and Punishment.

11. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

11. Toucheth: i.e. Useth violence toward them. Touching sometimes implies violence, Ps. 105.

15. Jos. 9. 19.

12. Then

12. Then Isaac sowed in that land, and received in the same year an hundred fold: and the LORD blessed him.

12. An hundred fold: i. e. An hundred for one; which is not to be wondered at, when we consi-

der, that it follows, *The Lord blessed him.*

13. And the man waxed great, and went forward, and grew untill he became very great.

14. For he had possession of flocks, and possession of herds, and great store of servants, and the Philistines envied him.

14. Great store of Servants: Or, great Husbandry: i. e. All those things in plenty which belong to Tillage and Husbandry, as well as great plenty of the Fruits of the Earth.

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

15. Stopped them: This was the effect of their Envy, (v. 14.) and a great injury to Isaac, (ch. 21. 25.) and great injustice in the Philistines, ch. 21. 30, 31

16. And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

18. Digged again: He digged in those places where the Wells were before, and which the Philistines had stopped: This he did, rather than dig new ones, both because he was sure to find Water

there; and he had the best Title to them, they having already been in the possession of Abraham his Father. *Had called them:* i. e. He restored to them the Names by which

~~Abraham~~ had called them, which Names had been dis-
fused by the Philistines.

19. And Isaac's servants digged
in the valley, and found there a well
of springing water.

19. Springing: Li-
ving in the Hebrew.
That water is so call'd
which is in motion.

20. And the herdmen of Gerar
did strive with Isaac's herdmen,
saying, The water is ours: and he called the name of the
well Esek, because they strove with him.

20. Esek: i. e.
Contention.

21. And they digged another
well, and strove for that also: and
he called the name of it, Sitnah.

21. Sitnah: i. e.
Harred.

22. And he removed from thence,
and digged another well, and for
that they strove not: and he called the name of it, Rebo-
bath: and he said, For now the LORD hath made room
for us, and we shall be fruitfull in the land.

22. Rehobath: i. e.
Room.

23. And he went up from thence to Beer-sheba.

24. And the LORD appeared
unto him the same night, and said,
I am the God of Abraham thy fa-
ther: fear not, for I am with thee,
and will bless thee, and multiply thy
Abraham's sake.

24. For I am with
thee: For my word
shall be thy help. So
the Chaldee.

25. And he builded an altar
there, and called upon the Name of
the LORD, and pitched his tent
there: and there Isaac's servants
digged a well.

25. Called upon, &c.
Prayed, says the Chal-
dee.

26. Then Abimelech went to him from Gerar, and A-
bimelech one of his friends, and Phicol the chief captain of
his army.

27. And

27. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me and have sent me away from you ? 27. Seeing ye hate me : Compare Prov. 16. 7.

28. And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even berwixt us and thee, and let us make a covenant with thee :

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. 29. That thou wilt do us no hurt: These words contain the condition on Isaac's part, for the avoiding the Curse which the breach of this Covenant would expose him to, (implied by the Oath or Curse, as the Greek renders it well, v. 28.) and upon presumption of his performing his part, they may well be supposed to add, Thou art now the Blessed of the Lord.

30. And he made them a feast, and they did eat and drink. 30. They did eat and drink: As they were wont to do who entered into Covenants, (ch. 31. 54.) Eating and drinking together was reputed a token of amity and friendship, Josh. 9. 14. Judg. 13. 23. Jer. 41. 2.

31. And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32. And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33. And he called it Shebah: 33. Beer-sheba: therefore the name of the city is Beer-sheba unto this day. Of the reason of this name. See the Note on ch. 21. 31. It is

here as the Name of the City. The Well was formerly so called by Abraham, ch. 21. 31. But this Well was stopped by the Philistines, and the Name of it would have been lost.

lost. *Isaac*, upon its being opened, restores to it its former Name, (v. 18.)

34. *And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.*

and Superiors, (see *ch. 24. 3.* and *27. 46.* and *28. 1, 6, 8.*) and it is expressly said, that this occasioned a grief of mind unto *Isaac* and *Rebekah*, (v. 35.)

35. *Which were a grief of mind unto Isaac, and to Rebekah.*

34. *He took to wife:* He married without his Father's advice, (says *Josephus*;) and contrary to the direction of his Parents

CHAP. XXVII.

The ARGUMENT.

Isaac sendeth *Esau* for Venison, with the hope of receiving his blessing. *Jacob* being directed and assisted by his mother, prevents his brother *Esau*, and obtains the blessing. *Esau* returns to his father from hunting, with expectation of the blessing. *Isaac* refuseth to reverse the blessing which he had given to *Jacob*. *Esau* hates *Jacob*, and designs his death. *Jacob* escapes by his mother's advice. She is grieved at the daughters of *Heth*.

2245. 1. **A**ND it came to pass, that
1760. when *Isaac* was old, and his eyes were dim, so that he could not see, he called *Esau* his eldest son, and said unto him, *My son:* and he said unto him, *Behold, here am I.*

ch. 25. 26. *Jacob* was now at his going to *Padan-Aram* (which

1. **OLD:** He was at this time One hundred thirty six, or, One hundred thirty seven years old. And that may be thus collected. He was at the birth of *Jacob* sixty years old, (which

(which may justly be supposed to happen soon after he had received his Father's blessing, *v.* 42, 43.) Seventy-six or Seventy-seven years old. And that may be thus collected. He served *Laban* Twenty years, (*ch.* 31. 38.) Fourteen years for his two Daughters, and after that Six years for his Cattel, (*ch.* 31. 41.) *Joseph* was born when *Jacob* had served *Laban* Fourteen years, (*ch.* 30. 25. with *ch.* 31. 41.) And that was the Ninetieth or Ninety-first year of *Jacob's* life, as will appear by comparing *ch.* 41. 46. with *ch.* 47. 9. and *ch.* 45. 6. By which it will appear, that when *Jacob* was One hundred and thirty years old, *Joseph* was Thirty-nine, or at the most in his Fortieth year.

2. And he said, Behold now, I am old, I know not the day of my death.

It is very certain however, that he lived after this Forty-three or Forty-four years. See *ch.* 35. 28. with the Note on the foregoing Verse.

3. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison:

4. And make me savoury meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die.

ence, I may be the more fitted and disposed to pronounce the Blessing upon thee. *My Soul*, &c. Or that I may bless thee. See *v.* 7, 10. *Bless thee*: i. e. Fore-tell and implore the Divine blessing upon thee, and constitute thee the Heir of the Promises made to *Abraham*. Compare *ch.* 48. 9, 15, 16. and *ch.* 49. 28. *Isaac* here seems not to be aware of what God had declared to *Rebekah*, *ch.* 25. 23.

5. And *Rebekah* heard when *Isaac* spake to *Esau* his son, and *Esau* went to the field to hunt for venison, and to bring it.

2. Death: A sufficient Motive to put him upon doing what he intended to do in

3. Quiver: The Chaldee renders it Sword. Our word *HANGER* answers to the Hebrew word.

4. That I may eat: That, &c. i. e. That being first refreshed, and having made this trial of thy Obedi-

6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7. Bring venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death.

7. Before the Lord: i. e. In his presence, and by his authority, with assurance, that he will confirm it, v. 33. and Heb. 11.20.

8. Now therefore, my son, obey my voice, according to that which I command thee.

9. Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savoury meat for thy father, such as he loveth.

10. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11. And Jacob said to Rebekah his mother, Behold, Esau my brother is an hairy man, and I am a smooth man.

12. My father peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing.

12. A Curse: A Curse was afterward solemnly to be denounced against him who set light by his

Father, and mislead the blind, Deut. 27. 16, 18.

13. And his mother said unto him, Upon me be thy curse, my son: only obey my voice and go fetch me them.

13. Upon me: She was well assured that the Blessing would be his, and speaks prophetically here, (as

the Chaldee intimates) and had sufficient ground for this assurance, as appears by comparing ch. 25. 23.

14. And he went and fetched, and brought them to his mother, and his mother made savoury meat, such as his father loved.

15. And Rebekah took goodly raiment of her eldest son Esau,

15. Goodly raiment: i. e. Such as were

which were with her in the house, were not of common use, and were in Rebekah's keeping. The Hebrew Doctors tell us, that the First-born had Sacerdotal Robes before the Priesthood was settled. It is certain that these garments had a pleasing smell, (v. 27.)

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17. And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: And he said, Here am I: who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born: I have done according as thou badest me: arise, I pray thee, sit, and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not.

22. And Jacob went near unto Isaac his father: and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: So he blessed him.

24. And he said, Art thou my very son Esau? And he said, I am.

25. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee: and he brought it near to him, and he did eat: and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See the smell of my son is as the smell of a field which the LORD hath blessed.

27. Of a field: Not of a barren and empty field, but of a field replenished with the fruits of the Earth, which send forth a good smell, Cant. 2.

19. It is said a field which the Lord hath blessed; and that is a fruitful field. The Greek and Vulgar render it a full field.

28. Therefore God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine.

28. Therefore God give thee: Or, And God give thee; or, will give thee, as it is in the Hebrew: It

is a Prophecy as well as Prayer. Great plenty is expressed by the dew of Heaven, the fatness of the Earth, and plenty of Corn and Wine. And great Power and Dominion by let people serve thee, (x. 29.) and be Lord over thy brethren, &c. (Compare ch. 25, 22.) These Blessings are from God, Prov. 10, 21. Whole special favour to Jacob's Race is farther expressed by, Cursed be every one that curseth thee, and blessed be he that blesseth thee.

29. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

33. And Isaac trembled very exceedingly, and said, Who! where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

33. Trembled: He was greatly astonished, and speaks as such, when he says, Who, where is he?

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35. And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right, and behold, now he hath taken away my blessing: and he said hast thou not reserved a blessing for me?

37. And Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him: and what shall I do now unto thee my son?

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lift up his voice, and wept.

39. And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

39. Dwelling: The vulgar renders it Blessing. It refers to his habitation or seat. See v. 28. and ch. 36. 6, 7, 8. The fatness;

Or, of the fatness. If the place be duly considered, as in the Hebrew, and well compared with the Context, Isaac must mean that his Dwelling should be barren, and consequently removed from the fatness of the Earth.

40. And by the sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

was verified, 2 Kings 8. 20. and was Jacob's posterity transgressed, as the

40. By thy sword, &c. Thou shalt defend thy Country by thy Sword, and not enjoy the peace which Jacob shall, Dent. 33. 27, 28. His yoke: This was to be fulfilled when the Chaldee intimates.

41. And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

41. At hand; So he thought. See the Note on v. 2.

42. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

42. Comfort himself: In hope of recovering his birth-right by killing his Brother.

43. Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran.

44. And carry with him a few days, untill thy brother's fury turn away;

44. Few days: This proved to be Twenty years.

45. Untill thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

45. Both: They might kill one another. However, the Murderer ought to die, c. 9. 6.

46. And

46. *And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?*

46. *Daughters of Heth: See ch. 26. 34. 35. She takes this occasion to send Jacob away.*

CHAP. XXVIII.

The ARGUMENT.

Isaac bleſseth Jacob, and warns him against marrying a daughter of the Canaanites. He ſends him to Padan-Aram. Esau marries Mahalath the daughter of Ishmael. Jacob's viſion of a ladder. The promise made to Abraham is renewed to him. The ſtone of Beth-el. The vow of Jacob.

1. **A**ND Isaac called Jacob, and bleſſed him, and charged him; and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

having uſed Craft in procuring it, meet with ſome trials. *Of Canaan: See the Note on ch. 24. 3. Compare ch. 12. 7. and ch. 27. 46.*

2. *Arise, go to Padan-Aram, to the houſe of Beſuuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.*

provided, (ch. 32. 10.) and was a Servant Twenty years, (ch. 31. 42.) and this journey of his is called a flight, (Hof. 12. 12.) ſuch afflictions beſell him after he had with guile procured his Father's bleſſing. *Padan-Aram: See ch. 25. 20.*

1. **B**leſſed him: i.e. He renewed his Bleſſing, and thereby confirmed his Title to it: This was needfull, Jacob and being ſhortly to

2. *Go: Jacob is ſent, and not a Servant for him, as Abraham appointed for Isaac, (ch. 24.) He went alſo meanly*

3. And God Almighty bleſs thee, and make thee fruitfull, and multiply thee, that thou mayſt be a multitude of people:

the numerous Off-ſpring of Jacob and his Sons, who were the Heads of the Tribes of *Israel*.

4. And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee, that thou mayſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

2, 3. *ch.* 17. 19. *ch.* 22. 17, 18.) and was by God himſelf transferred to *Iſaac*, (*ch.* 25. 11. and *ch.* 26. 3.) and is here by *Iſaac* aſſured unto Jacob and his ſeed. Gave: i.e. Granted. The Vulgar renders it, Promiſed. See the Note on *ch.* 13. 17.

5. And *Iſaac* ſent away Jacob, and he went to Padan-Aram, unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and *Eſau*'s mother.

6. When *Eſau* ſaw that *Iſaac* had bleſſed Jacob, and ſent him away to Padan-Aram, to take him a wife from thence: and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7. And that Jacob obeyed his father, and his mother, and was gone to Padan-Aram:

8. And *Eſau* ſeeing that the daughters of Canaan pleaſed not *Iſaac* his father:

9. Then went *Eſau* unto *Iſhmael*, and took unto the wives which he had, Mahalath, the daughter of *Iſhmael* Abraham's ſon, the ſiſter of *Nehaiath*, to be his wife.

9. Then went *Eſau*, &c. The Motives that induced him are laid before us in the foregoing words, v. 12. That *Iſaac* ſent Jacob to take a Wife of his kindred, and had warned him againſt the Daughters of Canaan, as thoſe with whom he was not pleaſed; and that Jacob had in this obeyed *Iſaac*, v. 6, 7, 8.) *Iſhmael*: i. e. The Family or Houſe of *Iſhmael*.

3. A multitude of people: This Bleſſing is added to that, *ch.* 27. 28, 29. and was eminently fulfilled in

4. Bleſſing of Abraham: That Bleſſing (not onely Temporal, but Spiritual) which was promiſed to Abraham, (*ch.* 12.

2, 3. *ch.* 17. 19. *ch.* 22. 17, 18.) and was by God himſelf transferred to *Iſaac*, (*ch.* 25. 11. and *ch.* 26. 3.) and is here by *Iſaac* aſſured unto Jacob and his ſeed. Gave: i.e. Granted. The Vulgar renders it, Promiſed. See the Note on *ch.* 13. 17.

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mael. For *Ishmael* was now dead, (Compare *ch.* 25. 17. with *ch.* 27. 2.) And he had been dead about Fourteen years. Compare *ch.* 16. 24, 25. with *ch.* 21. 5. *Mahalath*: She had another Name also, viz. *Bashemath*, (*ch.* 36. 3.) a thing not unusual, nor to be wondered at. Her Husband was called by two Names also, *Esau* and *Edom*, (*ch.* 36. 1.)

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

a Ladder reaching from Earth to Heaven, and the ascending and descending of Angels those ministering Spirits. Compare *Psal.* 113. 5, 6. with *v.* 13. and 15. of this Chapter, *Psal.* 91. 11. *Hab.* 1. 14. See also *Gen.* 32. 1, 2. This is also fairly applicable to the times of the Gospel, and God's special providence over his Church, and his divine Communications to it upon the account of the Mediation of *Christ*; who was himself ministered unto by Angels, and is the way by which the Divine Blessings descend upon the Church. Compare *Joh.* 1. 51. 14. 6. *Mar.* 1. 13. *Luk.* 22. 43. *Joh.* 20. 12. *Act.* 1. 10, 11.

13. And behold the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, bath the glory of the Lord,

11. Tarried there: viz. Abroad. He was not willing to be a Guest to any of the Canaanites, says Josephus.

12. A Ladder: This representation was to instruct Jacob in the belief of God's special care and providence; and is fitly done by

13. Lord: Jehovah, whose Ministers the Angels are, (*Psal.* 91. 11.) and who is able to save the afflicted. Instead of Lord, the Chaldee vid. *ch.* 17. 22.

14. And

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.

15. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep; and he said, Surely the LORD is in this place, and I knew it not.

17. And he was afraid, and said, How dreadful is this place? this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

to do. Compare ch. 35. 14.

19. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace: then shall the LORD be my God.

15. Unwill: i.e. Unless, as the Vulgar renders it.

17. Dreadfull: The appearance was so glorious, that it struck a dread upon him. Compare Matt. 17. 6. Luk. 2. 9.

18. Poured Oil: By this means separating it to a Religious use, or making on it such an oblation as he was able

19. Bethel: In the Tribe of Benjamin, Josh. 18. 22.

20. A vow: i.e. A solemn promise made unto God.

21. Then shall: He makes his Vow after the assurance given

ven him, v. 13. And this Vow was therefore *Eucharistical*.

22. *And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.* 22. Tenth: Chap. 14. 20.

CHAP. XXIX.

The ARGUMENT.

Jacob's journey: He comes to the well of Haran; rolls the stone from the mouth of it, and acquaints himself with Rachel. He is entertained into Laban's house, and becomes his servant. He contracts with Laban to serve him seven years for Rachel; and is beguiled with Leah in her stead. He agrees to serve other seven years for Rachel, who was barren for some time. Leah who was hated bears Reuben, Simeon, Levi, and Judah.

1. **T**HEN Jacob went on his journey, and came into the land of the people of the east.

1. **E**ast: Eastward from Canaan, Isa. 41. 2.

2. *And he looked, and behold a well in the field, and lo there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth.*

2. *In the field:* Not far from Haran, where Laban dwelt, as appears by what follows.

3. *And thither were all the flocks gathered, and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.*

3. *In his place:* This was for the preservation of the Water.

4. *And*

4. And Jacob said unto them, My brethren, whence be ye? and they said, Of Haran are we.

5. And he said unto them, Know ye Laban the son of Nabor? And they said, We know him.

5. The Son of Nabor: i.e. His Grandchild. See the Note on ch. 20. 12.

6. And he said unto them, Is he well? and they said, He is well: and behold Rachel his daughter cometh with the sheep.

7. And he said, Lo, it is yet high day, neither is it time that the cattel should be gathered together: water ye the sheep and go and feed them.

7. High day: i.e. It is a great while to night.

8. And they said, We cannot, untill all the flocks be gathered together, and till they roll the stone from the well's mouth: then we water the sheep.

8. We cannot: i.e. We have not strength enough, (v. 2.) and perhaps they could not justly do it till the whole company

met. The word will bear this sense, ch. 34. 14.

9. And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

10. Rolled the stone: In which possibly he might be assisted by the Shepherds present.

11. And Jacob kissed Rachel, and lifted up his voice, and wept.

12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

12. Brother: i.e. Kinsman. Compare ch. 13. 8. and v. 13. of this Chapter.

13. And

13. *And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban all these things.*

13. *All these things: viz. Which were the occasion of this Journey of his.*

14. *And Laban said to him, Surely thou art my bone, and my flesh: and he abode with him the space of a month.*

14. *My Bone: The Chaldee well renders it my Kinsman. Month: A time of trial. See v. 21.*

15. *And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?*

16. *And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.*

17. *Leah was tender-eyed: but Rachel was beautiful and well-favoured.*

18. *And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter.*

19. *And Laban said, It is better that I give her to thee, then that I should give her to another man: abide with me.*

19. *To thee: Who art a Kinsman, and of whom I have already made some trial.*

20. *And Jacob served seven years for Rachel: and they seemed unto him but a few days, for the love he had to her.*

20. *Seven years: Not before he married her, but afterward: Hence 'tis said, That they seemed*

ed to him but a few days; whereas the time would rather have seemed long, had he not been married to her, Prov.

13. 12.

21. And Jacob said unto Laban, Give me my wife, (for my days are fulfilled) that I may go in unto her. 21. Said v. Or. had said. For my days are fulfilled. i. e. It is time that I were married. He was now at least Seventy six years old: And, Esau who was of the same age, had been married about Thirty six years, (ch. 26. 34.) It is possible that Jacob may in these words refer to the Months trial mentioned v. 14. It is certain that these words cannot be meant of the Expiration of his seven years service. And that will appear to any Man who shall consider the following Particulars. [I.] This would suppose that Jacob had twelve Children in the space of seven years, Gen. 30. 25. 31. 41. which is by no means allowable. For Leah had seven at seven several Births, which might well take up seven years. Besides, 'tis certain, that she intermitted bearing for some time, Gen. 29. 35. 30. 17. And in the mean time we have an account of the birth of Dan and Naphtali, Gad and Asher, before Leah bore Issachar, Zebulun and Dinah, Gen. 30. [II.] This Opinion supposeth Reuben to have been but about four years old at most, when he brought the Mandrakes mentioned Gen. 30. 14. For after this, his Mother (not being then with Child) bore three Children at three several births. And it is probable, that Joseph was born after this, Gen. 30. 22. [III.] The consideration of Jacob's age (who was, when he went to Laban, about seventy six years old) and the birth of Hezron and Hamul (ch. 46. 12) forbids us to receive this Opinion, according to which Judah could not be above three or four years older than Joseph, and consequently, could not be above forty three or forty four years old when he, with his Grand-children, went into Egypt (Joseph being then, at most, but forty years old, Gen. 41. 46.) To compose this, it must be supposed (by those who would defend this Opinion) That Judah married at twelve, and had Er when he was thirteen years old; That Er married at twelve and Onan at the same age. Tamar staid for Shelah after the days were multiplied and Judah's Wife died, (Gen. 38. 12.) and then she bore Pharez to Judah: We will allow but three years for this. And then supposing Pharez to marry at twelve years of age, and that he had Hezron and Hamul (supposing them twins) at the age of thirteen, and that

that they went into Egypt at one year old. All this amounts but to forty three years. These things being duly put together, do justify this Interpretation, and sufficiently expose that Opinion, That Jacob served seven years before he married Leah. That I may go in, &c. Not take her away; that he could not justly do till he had served seven years.

12. And Laban gathered together all the men of the place, and made a feast.

23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her.

23. In the Evening: Jacob might easily be deceived, partly from the darkness [which Joseph mentions] and also because they that were newly married were veiled, ch. 24. v. 65.

24. And Laban gave unto his daughter Leah Zilpah his maid, for an hand-maid.

25. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

25. Did not I serve thee, &c. i. e. Not only Covenant to serve thee, but actually served thee, and gave thee a proof of my Industry for a Month (v. 14.) Beguiled me: 'Twas great fraud in Laban, and to Jacob a great affliction, but such as might put him in mind of the guile which he had used in procuring his Father's Blessing.

26. And Laban said, It must not be so done in our country, to give the younger before the first-born.

26. It must not: This is a mere pretence: And he ought to have told Jacob of it before, had there been any weight in it.

27. Fulfill her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

27. Fulfill her week: i. e. Keep the Solemnity of seven days feasting, which L 2 space

space was allowed for Marriage-feasts, Judg. 14. 17. *Shall serve*: This confirms what is said upon v. 20.

28. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29. And Laban gave to Rachel his daughter, Bilhah his hand-maid to be her maid.

30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31. And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

31. Hated: i. e. Loved less than Rachel (as 'tis v. 30.)

Scripture-phrase, put for Loving

Hating, is in the last. Compare Luke

32. And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction: now therefore my husband will love me.

33. And she conceived again, and bare a son, and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

33. Heard: i. e. Understood.

34. And she conceived again, and bare a son, and said, Now this time will my husband be joyned unto me, because I have born him three sons: therefore was his name called Levi.

35. And she conceived again, and bare a son, and she said, Now will I praise the LORD: therefore she called his name Judah, and left bearing.

35. Judah: As his Mother praised God, which gave the first occasion of his name, so his Brethren were to praise him; ch. 49.

v. 8. From him his Brethren in after-times were called Jews. Left bearing: i. e. For a little while she ceased to bear.

CHAP. XXX.

The ARGUMENT.

Rachel is discontented at her barrenness. She giveth unto Jacob her maid Bilhah, who beareth Dan and Naphtali. Leah gives to Jacob her maid Zilpah, who bears Gad and Asher. Reuben finds Mandrakes, and brings them to Leah. She parts with them to Rachel on a certain condition. Leah bears Issachar, and Zebulun, and Dinah. Rachel at length beareth Joseph. Jacob desires to leave Laban; who thereupon makes a Contract with him for wages. Jacob's policy, and his increase of Wealth.

1. **A**ND when Rachel saw that she bare Jacob no children, Rachel envied her sister: and said unto Jacob, Give me children, or else I die.

Compare Numb. 11. 29. [II.] In addressing to Jacob, saying, Give me Children; whereas she ought to have prayed to God, ch. 25. 21. [III.] In her Impatience under her Barrenness. Give me children, or else I die: i. e. Such is my Grief and Discontent, Prov. 14. 30.

2. And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

of those which God keeps (as the Jews say well) in his own Hands, and does not leave in the Hand of his Angels or Ministers.

3. And she said, Behold my maid Bilhah, go in unto her, and she shall bear upon my knees, that I may also have children by her.

1. **R**achel saw: We have here the occasion of Rachel's disorder: And she was faulty, [I.] In envying her Sister.

2. In God's stead; For Children are an Heritage of the Lord, Ps. 137. 3. and Ps. 113. 9. The Key of the Womb being one

of those which God keeps (as the Jews say well) in his own Hands, and does not leave in the Hand of his Angels or Ministers.

3. Bear upon my Knees: i. e. Bear Children which I may bring up as my own.

Own. Compare *ch. 50. 23.* and *ch. 16. 2.* and the Note on *v. 4.* of that Chapter,

4. And she gave him Bilhah her hand-maid to wife: and Jacob went in unto her.

5. And Bilhah conceived, and bare Jacob a son.

6. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7. And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

8. Wrestled: The Chaldee intimates her Prayer as meant here, which she was taught to betake her

self to, *v. 2, 22.*

9. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

9. Left bearing: Though it be not certain how long a time she ceased to

bear, yet it is probable that it was a considerable time longer than she was wont to stay; it being twice mentioned, *vix.* here and *ch. 29. 35.*

10. And Zilpah Leah's maid bare Jacob a son.

11. And Leah said, A troop cometh: and she called his name Gad.

11. Troop. See the Notes on *Gen. 49. 19.*

12. And Zilpah Leah's maid bare Jacob a second son.

13. And Leah said, happy am I, for the daughters will call me blessed: and she called his name Asher.

13. Daughters: i.e. The Women will proclaim me happy in a numerous Off-

spring. Compare *Prov. 31. 29.*

14. And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then

14. Mandrakes: i. e. The Apples or Fruit of Mandrakes, which were desirable

Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. for Food, and probably, of a pleasant smell, Cantic. 7. 13.

[See Joseph. Antiq. l. 1. c. 19.]

15. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night, for thy son's mandrakes.

15. Therefore, &c. Though Rachel had no power to make this Agreement, yet Jacob thought fit to make it good (v. 16.)

16. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

17. God hearkened unto Leah: Therefore Leah may well be supposed to have

prayed to God, as she is by the Vulgar and Chaldee said to have done.

18. And Leah said, God hath given me mine hire, because I have given my maiden to my husband: and she called his name Issachar.

18. Because, &c. This speaks her surmise.

19. And Leah conceived again, and bare Jacob the sixth son.

20. And Leah said, God hath endued me with a good dowry: now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21. And afterwards she bare a daughter, and called her name Dinah.

22. And God remembered Rachel, and God hearkened to her, and opened her womb.

23. And she conceived and bare a son, and said, God hath taken away my reproach.

23. Reproach. So was Barrenness esteemed. Compare Isai. L 4

Ifai. 4. 1. Luke 1. 29. Fruitfulness was a Blessing before and under the Law, *Gen. 1. 28.* with *Dent. 7. 14.* And a special part of the Blessing promised to *Abraham* and his Seed, *Gen. 12. 3.* with *ch. 15. 5.* and *ch. 18. 18.*

24. And she called his name Joseph, and said, The LORD shall add to me another son.

25. And it came to pass when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

25. When, &c. i. e. After fourteen years Service (*ch. 31. 41.*) and when Jacob was Ninety years old. See the Note on *ch. 27. 1.*

26. Give me my wives, and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry; for I have learned by experience, that the LORD hath blessed me for thy sake.

28. And he said, Appoint me thy wages, and I will give it.

29. And he said unto him, Thou knowest how I have served thee, and how thy cattel was with me.

30. For it was little which thou badst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

30. Since my coming, Heb. at my foot: i. e. By means, or, because of me; as several Versions have it. Compare *ex. 27.* This is thought to be the importance of

the Hebrew. [*Maimon. More Nev. p. 1. c. 28.*] Mine own House also: This care Nature teacheth Men to take, *1 Tim. 3. 8.* And Jacob's Age and numerous Family might well excite him to this care.

31. And he said, What shall I give thee? and Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed, and keep thy flock.

31. Not give: i. e. Not pay down out of thy present Estate.

32. I will

32. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattel, and all the brown cattel among the sheep, and the spotted, and speckled among the goats, and of such shall be my hire.

33. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

33. Answer for me: Or, bear witness on my behalf; (v. Exod. 20. 16.) Or, my Innocence shall appear. When it shall come for my hire: Or, When thou shalt come against my

hire: That is, q. d. My Innocence will appear to thy Face when thou shalt after this contend with me about my Wages: For now such Agreement is made, that each of their shares is marked out.

34. And Laban said, Behold, I would it might be according to thy word.

35. And he removed that day the he-goats, that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons.

35. He removed: i. e. Laban did, as appears by comparing the next Verse.

36. And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

36. The rest: viz. Those that were not ring-straked, &c.

37. And Jacob took him rods of green poplar, and of the basel, and chesnut-tree, and piled white strakes in them, and made the white appear which was in the rods.

38. And he set the rods which he had piled, before the flocks in the gutters, in the watering-troughs, when the flocks came to drink, that

38. He set the rods before the flocks: This Jacob did at that time when the Cattel

they should conceive when they came to drink. *tel* were wont to conceive. 'Tis very well known in this

case, that what is with young does easily stamp the likeness of that which is seen, and strongly apprehended upon the thing which is brought forth. Though *Jacob* used this Art, yet his Success was owing to the Divine Providence, and this course ('tis probable) was warranted by the Divine Command. (See *ch.* 31. 9, 10, 11, 12.) which onely could justify this practice of his.

39. And the flocks conceived before the rods, and brought forth cattel ring-straked, speckled and spotted.

40. And *Jacob* did separate the lambs, and set the faces of the flocks toward the ring straked, and all the brown in the flock of *Laban*: and he put his own flocks by themselves; and put them not unto *Laban's* cattel.

40. And set the faces, &c. Here is a second Instance of *Jacob's* Policy. He did set the faces of the Cattel in the flock of *Laban*, toward the ring-straked, and all the brown (as the words may be rendred) that so, when *Laban's* Flocks looked on the speckled, they might bring forth speckled also. And then a third Policy was, That he would not put his own among *Laban's* Cattel; that they might not, by seeing them, bring forth such as they were.

41. And it came to pass, whensoever the stronger cattel did conceive, that *Jacob* laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42. But when the cattel were feeble, he put them not in: so the feeble were *Laban's*, and the stronger *Jacob's*.

42. Feebler: Or, later, as several Versions render it. Stronger: Or, more early and forward, which were generally the best and strongest.

43. And the man increased exceedingly, and had much cattel, and maid-servants, and men-servants, and camels, and asses.

C H A P. XXXI.

The ARGUMENT.

Jacob displeased at Laban's carriage towards him, having communicated his purpose to his wives, departeth secretly towards his own Country. Rachel takes with her her Father's Images. Laban pursues Jacob, being warned of God not to hurt him. Laban over-takes him, and expostulates with him about his secret departure, and the injury done him in taking away his Images, which Rachel concealed. Jacob's plea. They make a Covenant at Galeed.

1. **A**ND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our fathers; and of that which was our fathers hath he gotten all this glory.

Compare Psal. 49. 16. and Isa. 66. 12. with ch. 60. 6.

2. And Jacob beheld the countenance of Laban, and behold, it was not toward him as before.

3. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4. And Jacob sent and called Rachel and Leah to the field unto his flock,

5. And said unto them, I see your father's countenance, that it is not toward me as before: but the God of my father hath been with me.

6. And ye know that with all my power I have served your father.

7. And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

1. **H**E heard: i.e. Jacob heard. See ch. 30. 43. Glory: Or, riches, which procure Men glory among the many who esteem them. Com-

pare Psal. 49. 16. and Isa. 66. 12. with ch. 60. 6.

7. Ten times: i.e. Very often. Compare Job 19. 3. Levit. 26. 26. Numb. 14. 22. 1 Sam. 1. 8.

8. If

2265.

1739.

8. If he said thus, *The speckled shall be thy wages; then all the cattel bare speckled: and if he said thus, The ring-straked shall be thy hire, then bare all the cattel ring-straked.*

8. All: i.e. The greatest part. Compare *ch. 41. 37. Man. 3. 3.*

9. Thus God hath taken away the cattel of your father, and given them to me.

10. And it came to pass at the time that the cattel conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattel were ring-straked, speckled, and grised.

11. And the Angel of God spake unto me in a dream, saying, Jacob. And I said, Here am I.

11. Angel of God: The God of Bethel, v. 13.

12. And he said, Lift up now thine eyes and see, all the rams which leap upon the cattel are ring-straked, speckled, and grised: for I have seen all that Laban hath done unto thee.

13. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14. And Rachel and Leah answered, and said unto him, Is there yet any portion or inheritance for us in our father's house?

14. Is there, &c. i.e. There is not, as appears from what follows.

15. Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

15. Sold us: i.e. Instead of giving us portions, he hath sold us for fourteen years

service. Devoured: i.e. Hath taken that which of right belonged to us, viz. the profit of fourteen years service.

16. For all the riches which God hath taken from our father, that is ours, and our children's: now then whatsoever God hath said unto thee, do.

17. Then

17. Then Jacob rose up, and set his sons and his wives upon camels.

18. And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-Aram; for to go to Isaac his father in the land of Canaan.

19. And Laban went to shear his sheep: and Rachel had stollen the images that were her fathers.

19. Images: Teraphim in the Hebrew: The Greek and Vulgar render them Idols. They were such Images as were worshipped in Laban's family, as Josephus tells us; And Laban calls them his Gods, (v. 30.) It is likely they were his Household-gods which were worshipped by his Ancestors. And perhaps had both their Name and their Original from Terah. They seem to have been in the shape of Men, 1 Sam.

19. 13. It is affirmed by Abrahavenel, that they were instruments of Divination, (which is confirmed from Ezek. 21. v. 21. with Zech. 10. 2.) and that Rachel took them away that Laban might not know how to pursue them. And though Laban acknowledged the true God, yet this did not excuse his consulting and worshipping of Teraphim, as appears from 1 Sam. 15. 23. 2 Kings 23. 24. The Religious worshipping of an Image being unlawfull, and afterwards expressly forbid, though the worshipper did profess the worship of the true God, as Laban did, (v. 25. with v. 29.) Compare Exod. 20. 23. with Levit. 26. 1.

20. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21. So he fled with all that he had, and he rose up, and passed over the river, and set his face toward the mount Gilead.

21. River: i. e. Euphrates, as the Chaldee hath it. Gilead: So call'd here by Anticipation, (v. 47.)

22. And it was told Laban on the third day that Jacob was fled.

23. And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

24. And

24. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

24. Either good or bad: i.e. With design to bring him back, and to do him any hurt, (v. 29.)

25. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

27. Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28. And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30. And now though thou wouldest needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods?

30. My gods: So he calls the Teraphim by which he worshipped God. Had he believed the Image to have been God, it is not likely he should have thought Jacob able to steal him away. The word we render Gods, is spoken of one Image, Exod. 32. 8. and so is Teraphim also, 1 Sam. 19. 13.

31. And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.

33. And

33. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servant's tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

33. Tent: They had their several Tents a-part. See the Note on ch. 23. 2.

34. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them: and Laban searched all the tent, but found them not.

35. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me: and he searched, but found not the images.

35. Custom of Women, Levit. 15. 19. This was a sufficient excuse that might stop his search among the things which she had touched;

which, by the Law afterwards made, a woman could not do without being defiled, Levit. 15. 19, 20, &c. Many of those things which were made into Laws, did obtain in the World long before they were Enacted. See the Note on Gen. 7. 2.

36. And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin that thou hast so hotly pursued after me?

37. Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38. This twenty years have I been with thee, thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39. That which was torn of beasts, I brought not unto thee, I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40. Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.

41. Thus

41. Thus have I been twenty years in thy house : I served thee fourteen years for thy two daughters, and six years for thy cattel : and thou hast changed my wages ten times.

42. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou badst sent me away now empty : God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

43. And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattel are my cattel, and all that thou seest is mine : and what can I do this day unto these my daughters, or unto their children which they have born ?

44. Now therefore come thou, let us make a covenant, I and thou ; and let it be for a witness between me and thee.

45. And Jacob took a stone, and set it up for a pillar.

46. And Jacob said unto his brethren, Gather stones : and they took stones, and made an heap ; and they did eat there upon the heap.

47. And Laban called it Jegar-sabadutha : but Jacob called it Galeed.

42. Fear of Isaac : i. e. God whom Isaac feared, and who ought to be feared, Psal. 76. 11. Isa. 8. 13.

43. What can I do, &c. q. d. They are so nearly related to me, and so much mine own, that I cannot hurt them, but I shall injure my self.

44. A Covenant : And this for the advantage of Laban's daughters, (v. 50.)

45. A Pillar : Or, lasting Monument of this Covenant.

46. They did eat there : As they were wont to do when they entered into Covenant. See the Note on ch. 26. 30.

47. Jegar-sabadutha : In the language of Laban's Country. Galeed :

Galeed : In the language of *Jacob* and the *Hebrews*. Both the Names import the same sense.

48. *And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:*

48. *A witness*: Or, a Memorial of this Covenant between us. See *ch.* 21. 30.

49. *And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.*

50. *If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; See, God is witness betwixt me and thee.*

50. *If thou shalt*: Here is a Curse supposed (though not expressed) to belong to him who should transgress and break

this Covenant, *vid.* *ch.* 14. 23.

51. *And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee.*

52. *This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.*

52. *For harm*: This was the condition on both sides, that they should not injure one the other.

53. *The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.*

53. *By the fear*: See *verse* 42. *Jacob* swears by him whom *Isaac* feared, who is the true God. Whereas *Laban* (though

he owned him to be the true God) yet swears by the God of *Abraham*, *Nahor* and *Terah*, which way of swearing might be ambiguous, *Josh.* 24. 2.

54. *Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.*

54. *Offered sacrifice*: Or, *killed beasts*, as it is in the *Margent*; A thing commonly done in those

M

Times

Times and Countries when they entred into Covenant.
And this sense is confirmed by what follows, where 'tis said, that he called his brethren to eat bread.

35. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

THE ARGUMENT.

Jacob is met by the Angels of God. The name of the place called Mahanaim. Jacob sends Messengers to Esau; of whose coming to meet him he is told. Jacob is afraid, but prepares for his coming. He prays to God to defend him, and sends a present before to his Brother. He wrestles with an Angel; his Name is changed into that of Israel. He baltheth. The reason why the Children of Israel eat not of the Sinner which shrank.

1. **A**ND Jacob went on his way, and the Angels of God met him. 1. **T**HE Angels: To comfort and confirm him under his fear, and the approaching danger, *Psal. 91. 11.* Met him: In a visible appearance, and when he was awake.

2. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. 2. God's host: Or, Camp. Compare *Luk. 2. 13.* *Psal. 34. 7.* Mahanaim: i.e. Two Hosts or Camps, the

Angels probably appearing in two Companies; or else it may have respect to the Host or Camp of Jacob, and that other of the Angels. Hence the City mentioned (*Josh. 22. 38.*) is thought to have had its Name, and was one of the Cities given to the Levites.

3. And

3. And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there untill now:

5. And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7. Then Jacob was greatly afraid, and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels into two bands;

which the following words give us several proofs, viz. [I.] In his dividing his people and flocks into two several bands or companies, that one might the more easily escape when the other should be assaulted, v. 8, 16. [II.] In addressing himself to God by Prayer, v. 9, 10, 11. In which he puts God in mind of his promise, (v. 9, 12.) Acknowledgeth God's mercies, and his own unworthiness, (v. 10.) and represents his own danger and fear, (v. 11.) [III.] In sending a present to Esau, (v. 13.) Prov. 17. 8. 18. 16. And though he had not time to make a choice, and therefore took of that

3. The Country of Edom: Or, the Field of Edom, Hebr. i. e. the place where Esau was at that time.

4. My Lord: He treats him as his Elder brother, not insisting upon, nor yet renouncing his blessing, ch. 27. 29.

5. I have Oxen: He lets him know, that he was in a condition that would not render him a burden to him or his Father's house.

6. Four hundred: This company was a great terror to Jacob, who was but newly escaped from Laban, who persecuted him.

7. Greatly afraid: Yet he was not so much overcome with fear as to neglect what became a wife and

good Man to do; of which the following words give us several proofs, viz. [I.] In his dividing his people and flocks into two several bands or companies, that one might the more easily escape when the other should be assaulted, v. 8, 16. [II.] In addressing himself to God by Prayer, v. 9, 10, 11. In which he puts God in mind of his promise, (v. 9, 12.) Acknowledgeth God's mercies, and his own unworthiness, (v. 10.) and represents his own danger and fear, (v. 11.) [III.] In sending a present to Esau, (v. 13.) Prov. 17. 8. 18. 16. And though he had not time to make a choice, and therefore took of that

which came to his hand, (1 Sam. 25. 8.) yet he sent a large present, being no less than Five hundred and eighty head of Cattel, (v. 14, 15.) and so ordered his Servants to keep their distances between one drove and another, that they might by degrees pacifie his angry brother, (v. 16.)

8. And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee :

10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan, and now I am become two bands.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau : for I fear him, lest he will come and smite me, and the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13. And he lodged there that same night ; and took of that which came to his hand, a present for Esau his brother ;

14. Two hundred she-goats and twenty he-goats, two hundred ewes, and twenty rams,

15. Thirty milch-camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foles.

16. And he delivered them into the hand of his servants, every drove by themselves ; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17. And he commanded the foremost, saying, When I see my brother meeteth thee, and asketh thee, saying, Whose art thou ? and whither goest thou ? and whose are these before thee ?

18. Then

18. Then thou shalt say, *They be thy servant. Jacob's*; it is a present sent unto my lord Esau: and behold also he is behind us.

19. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20. And say ye moreover, Behind, *20. Behind: Not* hold, thy servant Jacob is behind *held for fear* us: For he said, I will appease him with the present that goeth before me, and afterward I will see his face, *per-* adventure he will accept of me.

21. So went the present over *21. In the compa-* before him: and himself lodged that *ny: Or, in the Camp;* night in the company. *i. e. in his own Camp.*

22. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, *22. Jabbok: Deut.* and passed over the ford Jabbok. *2: 37. and 3: 16. Numb. 21: 24.*

23. And he took them, and sent them over the brook, and sent over that he had.

24. And Jacob was left alone: *24. A man: i. e.* and there wrestled a man with him, *An Angel in the ap-* untill the breaking of the day. *pearance of a Man,* called also God. See *ver. 28, 30. with Hbf. 12. 3, 4.* A fair representation of Christ, both God and Man, and the Angel of the Covenant, *Mal. 3. 1.* Of the day: i. e. It was not openly before other spectators. See v. 26.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. *25. Prevailed not.* By which Jacob was confirmed in his hope that Esau would not be able to prevail against him. (See v. 28.)

Hollow of his thigh: The upper part of his Thigh or Hip-bone where the joint is. Out of joint: Though Jacob prevailed, yet he met with difficulty and pain to keep him from

vaunting his own strength, and being exalted above measure, 2 Cor. 12. 7.

26. And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me.

than a Man; and recommends to us importunity in our prayers to God.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

and that which his Offspring should enjoy from him, who were called the Children of Israel. See Jer. 7. 22. ch. 23. 7, 8. Job. 13. 15. *Israel*: In the Hebrew it imports one that hath power with God. *With men*: With *Laban* of late, with *Isaac* formerly, and hast now good hope to prevail with *Esaus*.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it, that thou hast asked after my name? and he blessed him there.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Preserved: They having a belief that they could not out-live to clear a revelation. Compare Judg. 13. 22. Exod. 20. 19, 33. 40.

26. For the day, &c. See u. 24. I will not, &c. This implies that Jacob did believe this person to be more great earnestness and

27. What is thy name? He asks this question to introduce what follows.

28. No more Jacob but Israel: Not that he should never be called Jacob after this; but that *Israel* should be his principal name.

29. Wherefore, &c. He checks Jacob's curiosity, Judg. 13. 17, 18.

30. Face to face: i.e. After a very clear manner God hath revealed himself to me, Deut. 34. 10. *Pre-*

31. And

31. *And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh.*

32. *Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh, in the sinew that shrank.*

32. *Eat not: In memory of what happened to Jacob they abstain from eating that part.*

CH A P. XXXIII.

The ARGUMENT.

Jacob beholding Esau coming towards him, disposeth his Company, and goes before them to meet him. They meet with Expressions of mutual kindness. Esau, after some refusal accepts of Jacob's Present, and departeth to Seir. Jacob comes to Succoth. He goes toward Shechem. Buys a parcel of a Field, and builds an Altar.

1. **A**ND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men: and he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2. *And he put the hand-maids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost:*

2. *Hindermost: He so placed them, that those he loved most he put hindmost, as being remotest from danger.*

3. *And he passed over before them, and bowed himself to the ground seven times, untill he came near to his brother.*

3. *Before them: i. e. Before his Wives and Children, the better to provide for their safety. Seven*

times: i. e. Many, or sundry times, as this Phrase signifies, 1 Sam. 2. 5. Prov. 26. 25,

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

with Men as he had done with God, ch. 32. 28. Prov. 16. 7.

5. And he lift up his eyes, and saw the women, and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6. Then the hand-maidens came near, they and their children, and they bowed themselves.

7. And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in thy sight of my lord.

9. And Esau said, I have enough, my brother, keep that thou hast unto thy self.

10. And Jacob said, Nay, I pray thee: if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God; and thou wast pleased with me.

4. Kissed him: As a token of Kindness and Friendship: And this is an instance of Jacob's prevailing

ch. 32. 28. Prov.

5. Women: Who followed after him in three Companies, (v. 1, 3.) Graciously given, ch. 30. 2. with ch. 39. 31.

7. Joseph: Who was the youngest, and at this time about six years old. See ch. 30. 25.

9. Enough: Or, much, as it is in the Hebrew.

10. For therefore: Or, Because that, as the Hebrew Particles signify, and are rendered; ch. 38. 26. Compare ch. 18. 5. As though I had seen the face of God: q. d.

It is greatly comfortable to me to meet thee pacified and reconciled, especially, as I thereby receive a token of God's Favour also, who hath brought this to pass. See ch. 32. 30. 2 Sam. 14. 17.

11. Take,

11. Take, I pray thee, my blessing that is brought to thee ; because God hath dealt graciously with me , and because I have enough ; and he urged him, and he took it:

12. And he said, Let us take our journey, and let us go, and I will go before thee.

13. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me : and if men should over-drive them one day, all the flock will die.

14. Let my lord, I pray thee, pass over before his servant, and I will lead on softly, according as the cattel that goeth before me, and the children be able to endure, untill I come unto my lord unto Seir.

posed here to intend it sincerely.

15. And Esau said, Let me now leave with thee some of the folk that are with me : and he said, What needeth it ? let me find grace in the sight of my lord.

16. So Esau returned that day on his way unto Seir.

17. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattel : therefore the name of the place is called Succoth.

any long stay, as appears afterward.

18. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan , when he came from Padan-Aram, and pitched his tent before the city.

11. Enough : Or, All, as in the Hebrew.

13. With young : Or, Giving suck, as the Chaldee hath it, and the Hebrew word signifies, 1 Sam. 6. 7.

14. I come : It is not recorded that Jacob did come to him to Seir, but yet, notwithstanding that, he might do it ; and may well be sup-

17. To Succoth : So called by anticipation. We find a City that was so called, Judg. 8. 15, 16. An house : Not for

18. To Shalem a city of Shechem : Or, Safe to the city Shechem. He having by the favour of God overcome the difficulties

calities which were in his way, came safe into the Promised Land. In this sense the *Chaldee* understands the words: And this agrees with *Jacob's* words, *ch. 28. 21.* and with God's Promise to him, *ch. 31. 3.* and *ch. 32. 9.* A city of *Shechem*: i. e. To a City called *Sychem*, *Act. 7. 16.* Pitched his tent: Or, Encamped, *Hebr.*

19. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of *Hamor*, *Shechem's* father, for an hundred pieces of money.

19. He bought: As *Abraham* had done, *ch. 23.* Pieces of money: In the Margin it is *Lamb.*

The word in this place rather signifies Money; and it is likely it was stamped Money also, and that with the figure of *Lamb*: (as the *Greeks* afterwards stamped theirs with the figure of an *Ox*, and called that Money so stamped, an *Ox*) whence it might easily happen, that one word might signify both the Money and the Creature which was stamped upon it. That it signifies Money in this place is evident from *Act. 7. 16.*

20. And he erected there an altar, and called it *El-Elohe Israel*.

20. Called it: Not that he called the Altar by the name of God. But at this

Altar he called upon God. And to this sense the *Chaldee*, *Greek* and vulgar *Latin* render these words: Or, supposing the words Elliptical, they may be rendered thus. And called it the Altar of God, the God of *Israel*: Which is a fair account of the meaning of this and other places. *c. 8.* *Moses* built an altar, and called the name of it *JEHOVAH-nissi*: i. e. The Altar of *JEHOVAH-nissi*, *Exod. 17. 16.* And the name of the city shall be, *The Lord is there*: i. e. The City where God is, *Ezek. 48. 35.* See *Psalms 48. 1, 2.* Nothing is more common among us to this day, than to call Churches and Consecrated Places by the very Names of those persons to whose Memories they were Consecrated. Thus we do when we for brevities sake call them *Trinity*, *St. Mary*, &c.

C H A P. XXXIV.

The ARGUMENT.

Shechem defiles Dinah, and desires her for his wife. Hamor, Shechem's Father, treats with Jacob and his Sons to that purpose, and offers large Conditions. The Sons of Jacob refuse his Offer, but promise to intermarry with them on condition that they would Circumcise their Males. Hamor and Shechem persuade the Men of their City to submit to the Condition required, and they are thereupon Circumcised. Simeon and Levi kill the Adels who were indisposed by the Circumcision of their Flesh, and took their Wealth and Wives. Jacob's Expostulation with them, and their Reply.

1. **A**ND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

That it was at a certain Festival. 'Tis probable, that she went alone, and her going out seems to be mentioned as the Occasion of her being defiled, Tit. 2. 5.

2. And when Shechem the son of Hamor, the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

in the Hebrew. It is not the same word which is rendered Defiled (v. 5.) but the word imports, That he afflicted her, and seems to intimate his Violence as well as her Dis-son; and this is probable from what follows (v. 3.) That he spake kindly to her, for comforted her what he could under her grief.

3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

1. To see: viz. The Ornaments of the Women of that place, says Josephus, who also tells us,

2. Took her: By force, according to Josephus and the Vulgar. Defiled her: Or, Humbled her, as

4. And

4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5. And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattel in the field) and Jacob held his peace until they were come.

6. And Hamor the father of Shechem went out unto Jacob, to commune with him.

7. And the sons of Jacob came out of the field, when they heard it, and the men were grieved: and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

name of Israel being given him as that name which was to be derived upon his Offspring. (See the Note on ch. 32. 28.) who were to be a separate and holy People, Deut. 23. 17.

8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10. And ye shall dwell with us, and the land shall be before you: dwell, and trade you therein, and get you possessions therein.

4. Father: To whom that care did belong.

5. Held his peace: He ruled over his own Spirit, which spoke him better than his Sons, who took the City, Prov. 16. 32.

6. With him: The Daughter being to be disposed of in marriage by the Father. See v. 4.

7. He had wrought folly in Israel; i. e. He had committed a vile and lewd practice in the Family of Jacob, or Israel. For Israel may well imply Jacob's Family, (ch. 28. 9.) the

8. Your daughter: i. e. The Daughter of your Family.

11. And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13. And the sons of Jacob answered Shechem, and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister.)

14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us.

15. But in this will we consent unto you: if ye will be as we be, that every male of you be circumcised:

16. Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17. But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18. And their words pleased Hamor, and Shechem Hamor's son.

19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

11. *I will give:* It was the custom to purchase Wives among some of the Eastern People, *ch.* 29. 18.

12. *Dowry:* This is a Gift in consideration of marriage.

13. *Deceitfully:* Jacob was not privy to their Guile, (*v.* 30.) and disclaimed it to the last, (*ch.* 49. 7.)

14. *We cannot:* Here is a specious pretence of Religion with design to do an Injury.

15. *As we be:* And are obliged to be, *ch.* 17. 10.

20. *And*

20. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

20. Gate: See the Note on ch. 23. 10. Communed: The Arguments which they used to persuade them to Affinities with them, were these, [I.] Because they were peaceable men and so deserved well; (v. 21.) [II.] There was room enough for them in that Country; (v. 21.) [III.] That by this Affinity they should strengthen themselves, (v. 23.)

21. These men are peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22. Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23. Shall not their cattle, and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24. And unto Hamor and unto Shechem his son bearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25. And it came to pass on the third day when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

ed were in greatest danger, and least able to resist. Compare Josh. 5. 5, 6, 8. Brethren: Both by Father and Mother. Boldly: The City being secure, and the Men thereof unfit to resist.

26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

25. Third day: i. e. Probably from their being Circumcised: It follows, When they were sore: They then took the advantage when the wounded and affected

27. The

27. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

them had, and the rest of the City had not punished him for it, Josh. 17. 11, 12.

27. Sons of Jacob: i.e. The other of his Sons. Because they had defiled: i.e. She-

28. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29. And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and

I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31. And they said, Should he deal with our sister, as with an harlot?

30. Make me to stink: i.e. Render me odious, as if I had been privy to your Craft and Cruelty.

31. Should, Sec: An answer that was fierce and stout. And they seem to think

it necessary thus to vindicate their Sister's Reputation, who might else have been reputed as a Common Woman.

CHAP. XXXV.

THE ARGUMENT.

Jacob is directed by God to go to Bethel, and to build an Altar there: He prepares his family, in order thereunto, and goes. Deborah dieth. God appears to Jacob; calls his Name Israel, and blesseth him, and promiseth the Land of Canaan to his Posterity. Jacob erects

erects a Pillar. Benjamin is born, and Rachel dieth. Reuben lieth with Bilhah. The Sons of Jacob. The Age and Death of Isaac.

1. **A**ND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an Altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

Gods: i. e. Idols, or Images by which God was worshipped; whether the Teraphim which Rachel stole, (ch. 31. 19.) or any other Images or Idols taken from the Shechemites, or remaining with any of those who were taken Captives from them, or who had followed Jacob from Padan-Aram. Be clean: viz. from the pollution of Idolatry. Change your garments: As an outward sign or token of an inward change, 2 Sam. 12. 20. Exod. 19. 10. Ezek. 16. 8, 10.

3. And let us arise, and go up to Beth-el; and I will make there an Altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

where he staid Twenty years.

4. And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

might have some marks of Idolatry upon them. *Had them:*

1. **G**OD said: Jacob being now in great fear from the Inhabitants of the Country, ch. 34. 30.

2. *Household: Those of his own family. All that were with him: i. e. All his servants and dependants whatsoever. Strange*

3. *Answered me: By taking me into his protection. Distress: viz. When he fled from Esau unto Padan-Aram, (ch. 28.)*

4. *Their Ear-rings: The materials of Idolatry. See Judg. 8. 24. Hos. 2. 13. Possibly these Ear-rings might be taken from the Shechemites, and*

them: From the knowledge of his people; and the Greek adds, that he *abolished them*: Possibly he broke or melted them down. Compare *Exod.* 32: 20. *2 Kings* 18. 4. *Oak*: A Tree not likely to be suddenly digged up, being Sacred in the esteem of Idolaters, *Isa.* 1. 29.

5. *And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.*

Jacob and his Family, notwithstanding their power, and the provocation given by the slaughter of the *Shechemites*.

5. *Terror of God*: Or, *a mighty Terror*. And this was from God, who restrained the people from destroying Ja-

6. *So Jacob came to Luz, which is in the land of Canaan (that is Beth-el) he and all the people that were with him.*

7. *And he built there an Altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.*

7. *The place*: See the Note on *ch.* 23. 20. *God appeared*: The Angels of God, says the Chaldee.

8. *But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called Alton-bachuth.*

8. *Rebekah's nurse*: The Nurse who was sent with her from *Padan-Aram*, *ch.* 24. 59.

9. *And God appeared unto Jacob again, when he came out of Padan-Aram; and blessed him.*

10. *And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.*

10. *Israel*: See the Note on *ch.* 32. 28. This Name is a second time assigned him, and thereby his Faith in God is confirmed.

11. *And God said unto him, I am God Almighty: be fruitfull and*

11. *Be fruitfull*: The Blessing of *Abraham*

multiply: a nation and a company *land* is bestowed on
of nations shall be of thee: and him, *ch. 28. 3, 4.* And
kings shall come out of thy loins. from his numerous
Offspring it appears,

that it was made good to him.

12. And the land which I gave Abraham and Isaac,
to thee I will give it, and to thy seed after thee will I
give the land.

13. And God went up from him,
in the place where he talked with
him.

13. God: The glo-
ry of God, says the
Chaldee.

14. And Jacob set up a pillar
in the place where he talked with
him, even a pillar of stone: and he poured a drink-
offering thereon, and he poured oyl thereon.

14. Oyl: See *ch.*
28. 18.

15. And Jacob called the name of the place where
God spake with him, Beth-el.

16. And they journeyed from
Beth-el: and there was but a little
way to come to Ephrath: and Rachel
travailed, and she had hard labour.

16. Ephrath: Which
is Bethlehem, (*v. 19.*)
called Bethlehem E-
phratah, (*Micah 5. 2.*)
where Christ was born.

17. And it came to pass when she was in hard labour,
that the midwife said unto her, Fear not; thou shalt
have this son also.

18. And it came to pass as her soul was in departing
(for she died) that she called his name Benoni: but his
father called him Benjamin.

19. And Rachel died, and was buried in the way to
Ephrath, which is Bethlehem.

20. And Jacob set a pillar upon
her grave: that is the pillar of
Rachel's grave unto this day.

20. A Pillar: A
lasting Monument &
Testimony of Jacob's
affection, *1 Sam. 10. 2.*

21. And

21. And Israel journeyed and spread his tent beyond the tower of Edar.

Shepherds were who received the tidings of Christ's birth, Luk. 2. 8. This place is called the *Tower of the flock*, Micah 4. 8.) and mentioned there as a place that should be dignified at the appearance of the *Messiah*. One Chaldee Paraphrast on this place tells us expressly, that this is the place where the *King Messiah* was to be revealed in the last days.

21. *Tower of Edar:* Or, *Tower of the flock*, as the Vulgar renders it. Here probably the

22. And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.

22. *With Bilhah:* By which means he lost his Birth-right, ch. 49. 4.

23. The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24. The sons of Rachel; Joseph, and Benjamin.

25. And the sons of Bilhah, Rachel's hand-maid; Dan, and Naphtali.

26. And the sons of Zilpah, Leah's hand-maid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

26. *In Padan-Aram:* Except Benjamin, as is plain from what goes before.

27. And Jacob came unto Isaac his father unto Mainze, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.

28. And the days of Isaac were an hundred and four-score years.

29. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVI.

The ARGUMENT.

The Wives and Children of Esau : He removes to Mount Seir. The Dukes which descended from him. The Sons and Dukes of Seir. Kings of Edom and Dukes.

1. **N**OW these are the generations of Esau, who is Edom.

foretold, (ch. 25. 23.) and of what was promised, ch. 22. 17.

2. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Abolibamah the daughter of Anah, the daughter of Zibeon the Hivite;

i. e. Grand-child of Zibeon, referring it to Abolibamah. And thus is Anah here distinguished from him, mentioned (v. 20.) the one being the Brother, the other the Son of Zibeon (Compare v. 24. the Greek here, and v. 14.)

3. And Bashe-math Ishmael's daughter, sister of Nebajoth.

4. And Adah bare to Esau, Eliphaz: and Bashe-math bare Reuel.

Book of Job, or his Ancestor.

5. And Abolibamah bare Jeshu, and Jaalam, and Korah: These are the sons of Esau, which were born unto him in the land of Canaan.

1. **T**HE Generations: We have here an Accomplishment of what was

2. **H**is Wives: Who had several Names as well as he. See the Note on ch. 28. 9. and ch. 26. 34. The daughter of Zibeon:

3. **B**ashe-math: See ch. 28. 9.

4. **E**liphaz: Probably the same who is mentioned in the

6. **A**nd

6. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattel, and all his beasts, and all his substance, which he had got in the land of Canaan, and went into the country from the face of his brother Jacob.

6. Into the Country: i.e. He left Canaan, and went into another Country, or Land, and that was Mount Seir, (v. 8.)

7. For their riches were more then that they might dwell together: and the land wherein they were strangers, could not bear them, because of their cattel.

8. Thus dwelt Esau in mount Seir: Esau is Edom.

8. Seir: So called from a Man of that name, (v. 20.) God

gave this place to Esau, Dent. 2. 5. Josh. 24. 4.

9. And these are the generations of Esau the father of the Edomites, in mount Seir.

10. These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.

11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

11. Teman: Job 2. 11.

12. And Timna was concubine to Eliphaz Esau's son, and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

12. Timna: She was the Sister of Lotan, the Son of Seir, (v. 20, 22.) Amalek: Whence came the Amalekites, great Enemies to Israel, Exod. 17. 8, 16.

13. And these are the sons of Reuel; Nabath, and Zerab, Shammah, and Mizzab: these were the sons of Basemath Esau's wife.

14. And these were the sons of Abolibamah, the daughter of Anab, the daughter of Zibeon Esau's wife: and she bare to Esau, Jeshb, and Jaalam, and Korab.

15. These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

15. Dukes: These Dukes, mentioned from this to the 19th Verse, are to be taken for the Heads of the Families from Esau.

16. Duke Korah, duke Gatam, and duke Amalek. These are the dukes that came of Eliphaz, in the land of Edom: these were the sons of Adah.

16. Korah: He is not mentioned among the Sons of Eliphaz, (v. 11, 12.) and probably was his Grand-child.

17. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel in the land of Edom: these are the sons of Basemath Esau's wife.

18. And these are the sons of Abolihamah Esau's wife; duke Jeshu, duke Jaalam, duke Korah: these were the dukes that came of Abolihamah the daughter of Anah Esau's wife.

19. These are the sons of Esau (who is Edom) and these are their dukes.

20. These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.

20. Seir the Horite: Whole Race is here mentioned, because of the Affinity between his and Esau's Family, who succeeded the Horites in the possession of their Country, Dent. 2. 12. with verse 22.

21. And Dishon, and Elzer, and Dishon: these are the dukes of the Horites, the children of Seir in the land of Edom.

22. And the children of Lotan were Hori, and Heman: and Lotan's sister was Timna.

23. And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24. And

24. And these are the children of Zibeon; both Ajah, and Anah; this was that Anah, that found the mules in the wilderness, as he fed the asses of Zibeon his father.

24. Found the Mules in the Wilderness: Mules are said to be ingendred of Horses and Asses; and Anah is from these

words supposed to have found the way of gaining these Creatures, by committing them together, when he fed the Asses of Zibeon his Father. But there is another sense of these words, mentioned by several of the Jews; viz. That Anah found or light upon the *Enims* (a strong and powerful sort of Men, *Dent.* 2. 10.) in the Wilderness, who would have taken away his Asses; and that he did with courage, and without any help, rescue himself. What we render *Mules*, the Chaldee renders *Gyants*, or *Strong Men*. The word in the Hebrew is in a manner the same with that in *Dent.* 2. 10.

25. And the children of Anah were these; Dishon, and Abolibamah the daughter of Anah.

26. And these are the children of Dishon; Hemdan, and Esloban, and Ithran, and Cheran.

27. The children of Ezer are these; Bilhan, and Zavan, and Achah.

28. The children of Dishan are these; Uz, and Aran.

29. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30. Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir,

30. Among their Dukes: i.e. According to their several Dukedoms, *ch.* 10. 31. *Dan.* 7. 17.

31. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

31. Before there reigned any King, &c. The Israelites, till they were possessed of the Land of Promise,

neither had a King, nor were they under any shadow of obligation of making one, *Dent.* 17. 14. But that they would in due time have a King over them, *Moses* well

knew,

knew, as appears from *Deut.* 17. And it cannot therefore be inferred from hence, that these words were not written by *Moses*, but by one who lived in that time when the *Israelites* had actually a King over them. We may very reasonably suppose, that the eight Kings named afterward might from the time of *Esaú*, to this time of *Moses*, reign successively one after another; For from the Marriage of *Esaú*, to the Eightieth year of *Moses*, are more than Two hundred years. And for the *Dukes* mentioned afterward, we have no cause to suppose them to succeed each other after the death of these Kings. See the Note on *v.* 40.

32. And Bela the son of Beor 32. Bela: The
reigned in Edom: and the name of Kings which follow
his city was Dinbabah. were of several Families, and not in a
Line of one certain Family succeeding to one another.

33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34. And Jobab died, and Husham of the land of Temani reigned in his stead.

35. And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

36. And Hadad died, and Samlah of Masreka reigned in his stead.

37. And Samlah died, and Saul of Rehoboth by the river reigned in his stead. 37. Rehoboth: The name of a City in Mesopotamia, near the River Euphrates.

38. And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 39. The daughter of Mezahab: The Chaldee renders it, the daughter of a Goldsmith.

40. And

40. *And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Aluah, duke Jetheth,*

time: There appears no reason why them to succeed one another.

40. *Dukes: These Dukes or Governors may well be supposed to be Governors in several Places or Territories at one and the same*

41. *Duke Aholibamah, duke Elah, duke Pinon,*

42. *Duke Kenaz, duke Teman, duke Mibzar,*

43. *Duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of the Edomites.*

CH A P. XXXVII.

The ARGUMENT.

Joseph is hated of his Brethren. His two Dreams. He is sent to visit his Brethren. His Brethren conspire his death; but Reuben interposing, his Life is preserved. He is sold to the Ishmeelites, and carried into Egypt; but they pretend to their Father that he was killed by some wild-beast. Jacob mourns. Joseph is sold to Potiphar in Egypt.

1. **A**ND Jacob dwelt in the land wherein his father was a stranger in the land of Canaan.

2. *These are the generations of Jacob: Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

2. *Generations: Or, things which happened to him. See ch. 25. 19. Seventeen years old: His Father was now One hundred and six or seven years old. See the Notes on ch. 27. 1.*

ch. 27. 1. *Brought*: He did not frame a Slander, (Prov. 10. 18.) but reported matter of fact.

3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

3. Because he was the son of his old age: Jacob was about Ninety years old when Joseph was born. Benjamin was

more the Son of Jacob's old age than Joseph; but possibly had not as yet given that proof of a towardly Disposition which Joseph had done. The Jewish Writers (for which Opinion there are great Authorities) suppose this Expression to imply Joseph's Wisdom, which was in his youth like the Wisdom of old Men. Of many colours: As a sign of his Father's Love, (2 Sam. 13. 18.) though it were an occasion of his Brethren's Envy.

4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5. And Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more.

5. Dream: See the Notes on ch. 20. 3.

6. And he said unto them, Hear I pray you, this dream which I have dreamed:

7. For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeysance to my sheaf.

7. To my sheaf: This Sheaf is a fit Representation of Joseph in his Advancement in Egypt, to whom Application was made for

Corn. And the lack of Corn sent his Brethren to him.

8. And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9. And

9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon, and the eleven stars made obeysance to me.

in this is a Representation of his Father's also; which was expressed by a Present as well as by the Declaration of his Brethren, *ch.* 43. 26, 28.

10. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? shall I, and thy mother, and thy brethren indeed come to bow down our selves to thee to the earth.

who was reputed so, *ch.* 29. 29. 'Tis enough that the Dream represents the Subjection of the intire Family.

11. And his brethren envied him: but his father observed the saying.

12. And his brethren went to feed their father's flock in Shechem.

13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come and I will send thee unto them: and he said unto him, Here am I.

14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15. And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

9. Another: For the greater assurance; (*ch.* 41. 32.) and also to represent another thing. In the first he only foretaw the Subjection of his Brethren, (*ch.* 42. 6.)

10. Thy Mother: The Mother was represented by the Moon. And though Rachel was dead, yet was not Joseph without a Mother, whether it were Leah (the Mother of the Family) or Bilhah

'Tis enough that the

13. Shechem: Whole Inhabitants were destroy'd, and near which place he had purchased some Land, *ch.* 33. 19.

16. And

16. And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

17. Dothan: Compare 2 Kings 6. 13.

18. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19. And they said one to another, Behold this dreamer cometh.

20. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

20. We will say: So easily do men proceed from one sin to another.

21. And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him.

22. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23. And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him.

23. Stript Joseph: Took off that Robe which was a token of his Father's kindness. See v. 3.

24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

24. Cast him into a pit: He being first bound as Josephus tells us.

25. And they sat down to eat bread; and they lift up their eyes, and looked, and behold, a company

25. A company of Ishmaelites: Of Arabians, says the Chaldees:

of Ishmeelites came from Gilead with their camels, bearing spicery, and balm, and myrrhe, going to carry it down to Egypt.

dee : And Josephus calls them *Arabian Merchants* of the Stock of *Ishmael*; 'Tis likely it was a mixt Company, consisting especially of *Ishmeelites* and *Midianites*, (v. 28.) who are elsewhere joined, Judg. 8. 24, 28.

26. And Judah said unto his brethren, What profit is it, if we slay our brother, and conceal his blood?

27. Come, and let us sell him unto the Ishmeelites, and let not our hand be upon him: for he is our brother, and our flesh; and his brethren were content.

28. Then there passed by Midianites merchant-men, and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver, and they brought Joseph into Egypt.

28. Draw up: In Reuben's absence, as appears from v. 29. *Pises*: i.e. Shekels. See the Note on ch. 20. 16,

29. And Reuben returned unto the pit, and behold, Joseph was not in the pit: and he rent his clothes.

29. Rent his clothes: In token of his sorrow. See v. 34.

30. And he returned unto his brethren, and said, The child is not, and I, whither shall I go?

30. Is not: i.e. Is dead. They are said in Scripture Phrase not to be who are dead and appear not among the Living. See ch. 41. 13. and ch. 44. 20. Whither shall I go? I, who being the first-born, am most accountable for this miscarriage, and I, who have already incurred my Father's just Displeasure, ch. 35. 22.

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32. And they sent the coat of many colours, and they brought it to their father, and said, This have we found: know now whether it be thy son's coat, or no.

33. And

33. And he knew it, and said, It is my son's coat : an evil beast hath devoured him : Joseph is without doubt rent in pieces.

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons, and all his daughters rose up to comfort him : but he refused to be comforted : and he said, For I will go down into the grave unto my son, mourning : thus his father wept for him.

34. Sack-cloth : viz. As a farther testimony of his sorrow, Jon. 3. 5.

35. His sons : Who had been the occasion of his sorrow. Daughters : Dinah and his Son's Wife. Grave : Put here for the state of the Dead.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

C H A P. XXXVIII.

The ARGUMENT.

Judah begetteth Er, Onan and Shelah. Er marrieth Tamar. The wickedness of Onan. Judah's Wife dieth. He lyeth with Tamar not knowing who she was. She conceives with child, upon which she is by Judah's means condemned to die. He is convinced that she was with child by him, upon which she escapes. She bringeth forth twins Pharez and Zarah.

1. **A**ND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

and his going into Egypt. In this Chapter we have an account of several matters which fell out not all at once, but successively.

1. **A**T that time : i. e. In that space of time between Jacob's coming from Padan-Aram into Canaan,

successively. And though the greater part of the Chapter report matters that happened about and after the time when *Joseph* was sold into *Egypt*; yet *Judah's* marriage (which leads to those things) must have been before *Joseph* was sold. Otherwise it is hardly conceivable, that all those things should happen to *Judah* in the space of three and twenty years (for it could not be longer before he went into *Egypt*, after *Joseph* was sold) which are reported, viz. the birth of *Er*, *Onan* and *Shelah*, severally; The marriage of *Er* and *Onan*; The time which *Tamar* waited for *Shelah* (which were many days, v. 12.) The birth of *Pharez* and *Zarah* by *Tamar*; and after this, the birth of *Hezron* and *Hamul* of *Pharez*, (ch. 46. 12.) Compare *Dent.* 10. 8. *Adullamite*: So called from the City *Adullam*, *Josh.* 12. 15.

2. And *Judah* saw there a daughter of a certain *Canaanite*, whose name was *Shuah*, and he took her, and went in unto her.

2. *Canaanite*: The *Chaldee* renders the word by *Merchant*; and so the word sometime signifies,

Prov. 31. 24. And the *Tigurin* Version renders it so in this place. But our *English* have translated it truly in this place, as will appear by comparing *1 Chron.* 2. 3. It is true, that *Judah* ought not to have married into that Race; (Compare ch. 24. 3. with 28. 1. and the Notes on those places) and that ('tis like) is the reason of the *Chaldee's* rendering. It was an unlawfull, and proved a very unhappy Marriage, and there remained none of the Posterity of this Woman of *Canaan*. *Shuah*: The name of the Man, as appears from the *Hebrew* Text, and from *1 Chron.* 2. 3.

3. And she conceived and bore a son, and he called his name *Er*.

3. He called: *Judah* names the first-born; his Wife gave

names to the other two, v. 4, 5.

4. And she conceived again, and bare a son, and she called his name *Onan*.

5. And she yet again conceived, and bare a son, and called his name *Shelah*: and he was at *Chezib* when she bare him.

5. *Chezib*: This place is called *Ach-zib*, *Jos.* 15. 44.

6. And

6. And Judah took a wife for Er his first-born, whose name was Tamar.

7. And Er Judah's first-born was wicked in the sight of the LORD, and the LORD slew him.

8. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

But it was not lawfull where the Brother left Issue behind him, Lev. 18. 16. 20. 21.

9. And Onan knew that the seed should not be his: and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10. And the thing which he did, displeased the LORD: wherefore he slew him also.

11. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Sheelah my son be grown: (for he said, Lest peradventure he die also as his brethren did :) and Tamar went and dwelt in her father's house.

12. And in process of time the daughter of Shuah Judah's wife died, and Judah was comforted, and went up unto his sheep-shearers to Timnath, he, and his friend Hirah the Adullamite.

13. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

7. ~~Widow~~ Remarkably so, whatever his wickedness were; and was therefore cut off betimes.

8. *Marry her:* This was afterward made into a Law, Dent. 25. 5. (See the Notes on ch. 7.2.)

9. *Should not be called his:* Or, *Should not be called by his name:* As the Chaldee renders it well. Thus Envy carries him to another great sin.

11. *A widow at thy father's house.* Compare Levit. 22. 13.

13. *To shear his sheep:* Which was a time of feasting. 2 Sam. 25. 8, 11.

14. And

14. And she put her widow's garments off from her, and covered her with a veil, and wrapped her self, and sat in an open place, which is by the way to Timnath: for she saw that Shelab was grown, and she was not given unto him to wife.

14. *Wrapped her self:* viz. To keep her self from being known. *Open place:* i. e. A place that was common, Prov. 7. 12. 9. 14, 15.

15. When Judah saw her, he thought her to be an harlot, because she had covered her face.

15. *Because she had covered:* This does not contain the proof of her being an

Harlot; but the reason why Judah did not know her, (v. 16.)

16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: (for he knew not that she was his daughter in law) and she said, What wilt thou give me, that thou mayest come in unto me?

17. And he said, I will send thee a kid from the flock: and she said, Wilt thou give me a pledge till thou send it?

18. And he said, What pledge shall I give thee? and she said, Thy signet, and thy bracelets, and thy staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him.

18. *Thy bracelets:* Or, *Thy scarf or girle*, according to the Hebrew.

19. And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand; but he found her not.

21. Then he asked the men of that place, saying, Where is the harlot that was openly by the way side? and they said, There was no harlot in this place.

22. And he returned to Judah, and said, I cannot find

find her : and also the men of the place said, that there was no harlot in this place.

23. And Judah said, Let her take it to her, lest we be shamed: Behold, I sent this kid, and thou hast not found her.

would have occasioned the discovery of his own sin.

23. Lest we be shamed: Or, Became a contempt, as the Margent hath it. By pursuing, Judah

24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot, and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

24. Bring her forth: Judah would have her brought to her trial: Adultery was afterwards punishable with death, Deut. 22. 23, 24, and probably at this time, and among this People it was so

likewise. See the Notes on ch. 7. 2. and Jer. 29. 22, 23. She is charged with Adultery, because she was in truth the Wife of Shelah, v. 11. compared with Deut. 22. 23, 24. Burnt: As an Adulteress, and probably according to the Custom of the place. This in one Case was the punishment by the Law of Moses, Lev. 21. 9.

25. When she was brought forth, she sent to her father in law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

26. Because I gave, &c. This neglect of his Promise was the occasion of this evil. No more: This abstaining from sin is necessary, and without it we cannot be said to repent, Job 34. 31.

27. And it came to pass in the time of her travail, that behold, twins were in her womb.

28. And

28. And it came to pass when she travailed, that the one put out his hand, and the midwife took and bound upon his hand a scarlet threed, saying, This came out first.

29. And it came to pass as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

29. This breach be upon thee: i. e. Thou hast made this breach, and accordingly he should in his name carry the remembrance of it.

30. And afterward came out his brother, that had the scarlet threed upon his hand, and his name was called Zarah.

CHAP. XXXIX.

The ARGUMENT.

Joseph made the Overseer of the Family of Potiphar, who prospers thereupon. Joseph is tempted by his Mistress. He resisteth the Temptation. He is falsely accused and cast into Prison. God is with him in the Prison, where he is entrusted, and prospers.

1. **A**ND Joseph was brought down to Egypt, and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

1. Into Egypt: God did send me before you (says Joseph to his brethren) to preserve life, ch. 45. 5. Captain of the guard: Or, of the Army, or Soldiers. Of the Ishmeelites: But ch.

37. 36. the Midianites are said to have sold him, i. e. it was a mixed Company of both. See the Note on ch.

37. 29.

2. *And the LORD was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian.*

91. 15. as also v. 3. and v. 21. of this chapter, and *Gen.* 9, 10.

3. *And his master saw that the LORD was with him; and that the LORD made all that he did to prosper in his hand.*

4. *And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand.*

5. *And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.*

6. *And he left all that he had in Joseph's hand: and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured.* self as to what he eat himself. *Joseph* took care of his other Affairs.

7. *And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and she said, Lie with me.*

2. *With Joseph:* i. e. He was favourable and merciful to him in his affliction. Compare *Psal.* Chapter, and *Ps.* 1.

3. *Saw:* By the success he judged thus.

4. *Overseer:* His chief Steward, as appears from *v.* 6, 8, 9.

5. *Blessed:* i. e. Prospered: Inasmuch that he was prosperous in his Affairs both at home and abroad.

6. *Save the bread which he did eat:* i. e. Which *Potiphar* did eat. So far was he from care, that he only concerned himself as to what he eat himself. *Joseph* took care of his other Affairs.

7. *Her eyes:* Thus began her wickedness. We are not safe unless we make a Covenant with our Eyes, *Job* 31. 1.

8. *But*

8. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand.

viz. [I.] That by consenting to her he should be *Ungrateful* to his master, who had trusted him greatly, (v. 8.) And [II.] a great *Offender* against God, (v. 9.) For what we render v. 9. *How then*, may from the *Hebrew* be rather rendered *and how*: To that sense it is rendered by the *Greek*, and then those words do usher in a distinct reason why he could not comply with his Mistress; whereas the present Version is not so distinct, nor yet so agreeable to the Original.

9. There is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

8. *Refused*: Tho' her Servant, yet in this he refused to obey her. And he gives sufficient reasons for his refusal,

10. Or to be with her: He resisted her Importunity, and shunned the occasion of sin.

11. And it came to pass about this time that Joseph went into the house to do his business, and there was none of the men of the house there within.

11. To do his business: viz. Which his Master had committed to his care. To search the Writings (or Books) of his accounts,

says the *Chaldee*.

12. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth;

14. That she called unto the men of her house, and spake unto

14. To mock me: i. e. To disgrace us, by

them, saying, See, he hath brought by committing so
in an Hebrew unto us to mock us: foul a sin as will be
he came in unto me to lie with me, to our dishonour.
and I cried with a loud voice;

15. And it came to pass, when he heard that I lifted
up my voice, and cried, that he left his garment with me,
and fled, and got him out.

16. And she laid up his garment by her, until his
lord came home.

17. And she spake unto him according to these words,
saying, The Hebrew servant which thou hast brought unto
me, came in unto me to mock me.

18. And it came to pass, as I lift up my voice, and
cried, that he left his garment with me, and fled out.

19. And it came to pass, when his master heard the
words of his wife which she spake unto him, saying, Af-
ter this manner did thy servant to me, that his wrath
was kindled.

20. And Joseph's master took
him, and put him into the prison, a
place where the king's prisoners
were bound: and he was there in
the prison.

20. Into prison:
i. e. Into the Prison or
Dungeon of it. Com-
pare ch. 40. 15.

21. But the LORD was with
Joseph, and shewed him mercy, and
gave him favour in the sight of the
keeper of the prison.

21. Gave him fa-
vour: This was af-
ter some time, as ap-
pears from ch. 40. 15.
See Ps. 105. 18, 19.

22. And the keeper of the prison committed to Jo-
seph's hand all the prisoners that were in the prison, and
whatsoever they did there, he was the doer of it.

23. The keeper of the prison
looked not to any thing that was
under his hand, because the LORD
was with him: and that which he
did, the LORD made it to prosper.

23. Looked not to
any thing: So great
was his Confidence of
Joseph's Integrity.
The Chaldee renders
it, He saw no fault.

See ch. 40. 15.

CHAP.

C H A P. XL.

The ARGUMENT.

The Butler and Baker of Pharaoh are cast into the Prison where Joseph was. He interpreteth their Dreams. The Ingratitude of the Butler.

1. **A**ND it came to pass after these things, that the butler of the king of Egypt, and his baker had offended their lord the king of Egypt.

2. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

long to Patiphar, (ch. 37. 36.) and probably Joseph was cast into a Prison belonging to him, where the Keeper of the Prison might have information of the wrong which was done him. Prison: See ch. 39. 20. Was bound: Or, had been bound, and where he was still confined.

4. And the captain of the guard charged Joseph with them, and he served them, and they continued a season in ward.

son: Hebr. Days: i. e.

5. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

3. In ward: Or, Custody, as the Hebrew word imports. Captain of the guard: This Office did be-

long to Joseph was cast into a Prison belonging to him, where the Keeper of the Prison might have information of the wrong which was done him. Prison: See ch. 39. 20. Was bound: Or, had been bound, and where he was still confined.

4. Captain of the guard: Who upon better Information might think fit to trust Joseph. A season: Certain days.

5. Dreamed: See the Notes on ch. 20. 3. According to the interpretation: i. e. Such as did signify the Event which Joseph did foretell.

6. And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad.

6. Sad: Being thoughtfull upon the account of their Dreams.

7. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day.

8. And they said unto him, we have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

8. There is no interpreter: They were shut up and could not have the liberty to consult the Magicians and Wise-men, ch. 41. 8. To God: ch. 41. 8, 16.

9. And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me;

10. And in the vine were three branches, and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

11. And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup: and I gave the cup into Pharaoh's hand.

12. And Joseph said unto him, This is the interpretation of it: the three branches are three days;

12. Are three days: i. e. They do signify three days.

13. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

13. Lift up thine head: Or, Take an account of thee when he shall survey his Family, Exod. 30. 12. See v. 20. of this Chapter. Unto thy

place: i. e. Unto thy former Office and Dignity.

14. But think on me, when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention

mention of me unto Pharaoh, and bring me out of this house.

15. For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

15. *Stollen away*: So he was by his Brethren: His Father knew not what became of him. *Land of the Hebrews*: i. e.

The Land of Canaan where Abraham the Hebrew dwelt, (ch. 14. 13.) and which God promised to his posterity. *I have done nothing*: i. e. Nothing amiss, which deserves this confinement.

16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head.

17. And in the uppermost basket there was of all manner of bake-meats for Pharaoh, and the birds did eat them out of the basket upon my head.

18. And Joseph answered, and said, This is the interpretation thereof: the three baskets are three days.

19. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

19. *From off thee*: By taking it from thee. Pharaoh removed him from his Office, and perhaps also took off his head

before his body was hanged on a Tree.

20. And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

21. And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand.

22. But he hanged the chief baker, as Joseph had interpreted to them.

23. Yet did not the chief butler remember Joseph, but forgot him.

23. *Forgot him*: Joseph after this continued two years in Prison, ch. 41. 1.

CHAP. XLI

The ARGUMENT.

The two Dreams of Pharaoh are interpreted by Joseph who also adviseth Pharaoh what he should do. Joseph is highly advanced by Pharaoh. Unto Joseph are born Manasseh and Ephraim. The beginning of the famine fore-told by Joseph.

1. **A**ND it came to pass at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river.

lus, or some branch of it, whose Waters rendred Egypt fruitfull.

2. And behold, there came up out of the river seven well-favoured kine, and fat-fleshed, and they fed in a meadow.

3. And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed, and stood by the other kine, upon the brink of the river.

ver; the over-flowing of which rendred the Land fruitfull. *Dent. 11. 10, 11.*

4. And the ill-favoured, and lean-fleshed kine did eat up the seven well-favoured and fat kine: So Pharaoh awoke.

5. And he slept, and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.

1. **PHARAOH**: A Name that was common to the Kings of Egypt. See v. 44. River: Nilus.

2. **Kine**: The increase whereof, together with that of Corn, (v. 5.) serve greatly toward the sustenance of life.

3. **Upon the brink of the river**: Not feeding in a Meadow, as the fat Kine did, (v. 2.) but on the dry Banks of that River.

6. And behold, seven thin ears, and blasted with the east-wind, sprung up after them.

7. And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold it was a dream.

8. And it came to pass in the morning, that his spirit was troubled; and he sent, and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream: but there was none that could interpret them unto Pharaoh.

8. *The Magicians:* i.e. *Interpreters*, says the Greek Version. They were a sort of Men professing a skill in interpreting Dreams, *Dan. 2. 10.* and that used inchantments, *Exod. 8. 18.*

9. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

9. *My faults:* i.e. My offences against thee. He might also remember now his

ingratitude to Joseph, ch. 40. 14, 23.

10. Pharaoh was wroth with his servants, and put me in ward, in the captain of the guard's house, both me, and the chief baker.

11. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12. And there was there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

13. *Him he hanged:* i.e. He did foretell what afterward came to pass, that he should be hanged.

14. Then

14. Then Pharaoh sent, and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

14. Out of the dungeon: Where he was possibly ministering to the Prisoners who were committed to his charge.

15. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream, to interpret it.

16. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

16. It is not in me: God, &c. See chap 40. 8.

17. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river,

18. And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured, and they fed in a meadow.

19. And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20. And the lean, and the ill-favoured kine, did eat up the first seven fat kine.

21. And when they had eaten them up, it could not be known that they had eaten them, but they were still ill-favoured, as at the beginning. So I awoke.

22. And I saw in my dream, and behold, seven ears came up in one stalk, full and good.

23. And behold, seven ears withered, thin, and blasted with the east-wind, sprung up after them.

24. And the thin ears devoured the seven good ears: and I told this unto the magicians, but there was none that could declare it unto me.

24. None that could: Which confirms the truth of what Joseph had said before, v. 16. and ch. 40. 8.

25. And

25. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26. The seven good kine are seven years: and the seven good ears are seven years; the dream is one.

27. And the seven thin, and ill-favoured kine that came up after them, are seven years: and the seven empty ears blasted with the east-wind, shall be seven years of famine.

28. This is the thing which I have spoken unto Pharaoh: what God is about to do, he sheweth unto Pharaoh.

29. Behold, there come seven years of great plenty, throughout all the land of Egypt.

30. And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land.

The Land: i.e. The People of the Land.

30. Shall be forgotten: i.e. It shall be as if it had not been at all, by reason of the Famine which was to succeed.

31. And the plenty shall not be known in the land, by reason of that famine following: for it shall be very grievous.

32. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God: and God will shortly bring it to pass.

true, but sufficiently confirmed and attested, Joh. 5. 31. and ch. 8. 13, 14.

32. Established: i.e. Fully confirmed. The Greek render it true, which Greek word signifies that which is not onely

33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

point, as doth also the Greek word which answers to it. See *Mark* 3. 14. and *Acts* 2. 36. Of the Land: i.e. Of the growth and increase of the Land.

35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36. And that food shall be for store to the land, against the seven years of famine which shall be in the land of Egypt, that the land perish not through the famine.

37. And the thing was good in the eyes of Pharaoh; and in the eyes of all his servants.

38. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

Joseph had given of his Dream, (*Dan.* 5. 11.) as also from Joseph's words, v. 16. The Chaldees hath it, the Spirit of Prophecy.

39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

34. Let Pharaoh do this, &c. Or, Let Pharaoh constitute and appoint. What we render do, signifies to make or appoint.

35. Under the hand of Pharaoh: Under the hand of Pharaoh, or of those whom Pharaoh should appoint.

36. Store: Not to be touched till the Famine came.

38. In whom the Spirit of God is: This Pharaoh concludes from the interpretation which Joseph

gave of his Dream, (*Dan.* 5. 11.) as also from Joseph's words, v. 16. The Chaldees hath it, the Spirit of Prophecy.

39. Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.

40. Over my house: He made him Lord of his house, and ruler of all his substance, *Psal.*

105. 21. Shall all my people

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56. And the famine was over all the face of the earth, and Joseph opened all the store-houses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands.

CHAPTER XLII.

THE ARGUMENT.

Jacob sendeth his Sons into Egypt to buy Corn. Joseph chargeth them as being Spies. They make their Answer. They are imprisoned, and set at liberty upon condition that they would bring Benjamin into Egypt. Their remorse for their former ill usage of Joseph. Simeon is left in Egypt as a pledge. The rest are sent back with Corn, and their Money in their Sacks of Corn. They relate to Jacob what had befallen them, who is not willing to send Benjamin.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

Exod. 20. 18. And so here, when Jacob heard, as it is expressed, Acts 7. 12. and v. 2. of this Chapter. Corn: The Hebrew word signifies breaking, Corn being a principal thing wherewith we break our fast or hunger, Psal. 104. 11. Why do ye look one upon another? i. e. Why are ye negligent or slothfull, as the Greek and Vulgar render it.

2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

SAw: The Scripture sometimes puts seeing for hearing. Thus all the people saw the thunder, when Jacob saw; i. e.

Acts 7. 12. and v. 2. of this Chapter. Corn: The Hebrew word signifies breaking, Corn being a principal thing wherewith we break our fast or hunger, Psal. 104. 11. Why do ye look one upon another? i. e. Why are ye negligent or slothfull, as the Greek and Vulgar render it.

2. Get you down thither: Egypt was lower than the Land of Canaan. And we find the coming from Egypt

Egypt thither, expressed by a word that signifies to ascend, as the going from *Canaan* to *Egypt* is expressed by going down, ch. 45. 9, 13.

3. And Joseph's ten brethren went down to buy corn in *Egypt*.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

4. Lest peradventure: He was the more concerned for Benjamin, as being the only Son (as

he supposed) of *Rachel*, whom he loved.

5. And the sons of *Israel* have to buy corn among those that came for the famine was in the land of *Canaan*.

6. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him, with their faces to the earth.

He did it partly in his own Person, and partly by his Servants and Officers. Bowed down: And by doing so fulfilled the Dream, ch. 37. 7.

6. Governor: The word in the Hebrew hath great affinity with the word *Sultan*, and seems to be its Original. He it was that sold: i.e.

7. And Joseph saw his brethren, and he knew them but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of *Canaan* to buy food.

8. And Joseph knew his brethren, but they knew not him.

9. And Joseph remembered his dreams which he dreamed of them, and said unto them, Ye are spies, to see the nakedness of the land you are come.

Dreams are more fully made good. Nakedness: i.e. The weakest and most undefended places. Thus we call a Man without defence Arms, naked; and so we call a City with-

9. Ye are spies: This is to be understood as a Charge, rather than a positive Affirmation. Upon this occasion his Nakedness: i.e. The

not Walls or Garrison: And Joseph might the more plausibly charge his Brethren as Spies, because the way which they came from Canaan into Egypt is observed to be the way that was least defensible against Spies or Common Enemies.

10. And they said unto him, Nay, my lord, but to buy food are thy servants come.

11. We are all one man's sons, we are true men; thy servants are no spies.

11. One man's sons: And it is not likely that one man would venture so many children

upon so dangerous a design as that of spying the nakedness of a Land; nor need a whole Country apprehend any danger from one Family.

12. And he said unto them, Nay, but to see the nakedness of the land you are come.

13. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

13. Is not: i.e. Is dead, ch. 44. 10.

14. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

15. Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

15. By the life of Pharaoh: This is at least a vehement asseveration, or appreciation of life and health

to Pharaoh, which Joseph useth to assure his Brethren of his intentions. Thus much the phrase elsewhere seems to import, 1 Sam. 1. 26. And then the sense of Joseph's words is, as if he had said, As sure as Pharaoh lives: Or, As sincerely as I desire the life and welfare of Pharaoh, vid. Ezek. 93. 11. Ye shall not go: i.e. Ye shall not all go. Except, &c. i.e. Unless you do agree to bring with you your youngest Brother.

16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be

proved, whether there be any truth in you : or else by the life of Pharaoh surely ye are spies.

17. And he put them all together into ward, three days.

18. And Joseph said unto them the third day, This do, and live : for I fear God.

19. If ye be true men, let one of your brethren be bound in the house of your prison : go ye, carry corn for the famine of your houses.

20. But bring your youngest brother unto me ; so shall your words be verified, and ye shall not die. And they did so.

21. And they said one to another, We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us ; and we would not hear ; therefore is this distress come upon us.

the time when they refused to shew it.

22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore behold also, his blood is required.

23. And they knew not that Joseph understood them ; for he spake unto them by an interpreter.

24. And he turned himself about from them, and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Joseph : He was of a cruel disposition, *ch. 34. 25. and ch. 49. 5.* and 'tis like had shewed it in his carriage to Joseph.

21. *We are verily guilty, &c.* Thus their affliction brings their sin to remembrance, *Hos. 5. 15.* When they stand in need of mercy, they remember

22. *Reuben answered :* Compare *ch. 37. 21, 22.*

23. *By an Interpreter :* Who possibly was out of the way at this time.

24. *Simeon :* The eldest Son next to Reuben, (who endeavoured his deliverance,) and was the more blameable for not pleading for Joseph.

25. *Then*

out Walls or Garrison: And Joseph might the more plausibly charge his Brethren as Spies, because the way whither they came from Canaan into Egypt is observed to be the way that was least defensible against Spies or Common Enemies.

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11. We are all one man's sons, we are true men; thy servants are no spies.

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13. Is not: i.e. Is dead, ch. 44. 10.

14. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

15. Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

15. By the life of Pharaoh: This is at least a vehement asseveration, or apprehension of life and health.

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16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved,

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17. And he put them all together into ward, three days.

18. And Joseph said unto them the third day, This do, and live: for I fear God.

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Joseph: He was of a cruel disposition, ch. 34. 25. and ch. 49. 5. and 'tis like had shewed it in his carriage to Joseph.

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22. *Reuben answered:* Compare ch. 37. 21, 22.

23. *By an Interpreter:* Who possibly was out of the way at this time.

24. *Simeon:* The eldest Son next to Reuben, (who endeavoured his deliverance,) and was the more blameable for not pleading for Joseph.

25. *Then*

24. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

25. To restore: An act of Mercy in Joseph this was, considering his Father's necessity at present.

26. And they laded their asses with the corn, and departed thence.

27. And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it was in his sack's mouth.

28. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

28. Afraid: Guilt makes Men so, *Levit.* 26.36. God hath done: They justly own the hand of God.

29. And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them, saying,

30. The man who is the lord of the land, spake roughly to us, and took us for spies of the country.

31. And we said unto him, We are true men; we are no spies.

32. We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33. And the man the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone.

33. Take food for the famine: The words are Elliptical in the Hebrew; and import that they should take that provision which was

wanting in their family: As the Chaldee hath it.

34. And bring your youngest brother unto me: then shall I know that you are no spies, but that you are true men;

men: so will I deliver you your brother, and ye shall traffick in the land.

35. And it came to pass as they emptied their sacks, that behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

35. *Afraid*: They might fear to be accused of Theft, &c.
43. 22.

36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

38. *Alone*: i. e. The onely Child as he supposed of his Mother. See v. 4.

CHAP. XLIII.

The ARGUMENT.

Jacob is hardly perswaded to send Benjamin into Egypt. Joseph entertaineth his Brethren at a Feast.

1. **A**ND the famine was sore in the land.

1. *Sore*: Grievous or heavy, as the Hebrew word signifies.

2. And

2. And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

presence, nor be admitted to buy any Corn. See 2 Sam. 14-24, 32. Acts 20. 25, 38.

4. If thou wilt send our brother with us, we will go down and buy thee food.

5. But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

2. A little food: At least so much as will serve the present necessity.

3. Solemnly protest: Or, protesting protested, as in the Hebrew. See the Notes on ch.

42. 15. See my face: i. e. Come into my

5. We will not go down: It will be to no purpose. We cannot go down, ch. 44. 26.

6. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7. And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and also our little ones.

family. He was at this time the Father of several Children, (ch. 48. 11.) And the Hebrew word we render Lad, does not imply him to be a stripling, but a young man only, 2 Sam. 18. 5, 12. Gen. 22. 5.

8. The Lad: He was the youngest of Jacob's Sons, and might therefore be called the Young man by those of Jacob's

9. I will

9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10. For except we had lingered, surely now we had returned this second time.

11. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrror, nuts, and almonds.

12. And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an over-sight.

ror or mistake, as the Hebrew word signifies.

13. Take also your brother, and arise, go again unto the man.

14. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: if I be bereaved of my children, I am bereaved.

reaved of my children, I am bereaved: q. d. Having taken this course, I entirely commit the success to God, and refer my self to him. Be it now as it will; If I am bereaved, I am bereaved. See the like expression, *Esth.* 4. 16. If I perish, I perish.

15. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

11. A present: To gain Joseph's favour. This course Jacob had successfully tried before, *ch.* 32. 20. See *Prov.* 18. 16. *ch.* 21. 14.

12. Double money: i. e. Other money, (*v.* 22.) besides the sum which they found in their Sacks. Over-sight: An error

14. God Almighty: Who ought to be our refuge, and who is able to turn the hearts of Men, *Prov.* 21. 1. If I be bereaved

q. d. Having taken this course, I entirely commit the success to God, and refer my self to him. Be it now as it will; If I am bereaved, I am bereaved. See the like expression, *Esth.* 4. 16.

16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and stay, and make ready: for these men shall dine with me at noon.

16. At noon: At the usual time of eating. See the Chaldee.

17. And the man did as Joseph had: and the man brought the men into Joseph's house.

18. And the men were afraid, because they were brought into Joseph's house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

18. That he may seek occasion against us: Or, Roll himself upon us, Hebr. They who had not shewed Mercy are very prone to believe they shall receive none:

19. And they came near to the Steward of Joseph's house, and they communed with him at the door of the house,

20. And said, O sir, we came indeed down at the first time to buy food.

21. And it came to pass, when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our band.

21. Every man's money: As appeared after one had opened his Sack and found his money, and told his Brethren of it, ch. 42. 27, 28.

22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23. And he said, Peace be to you, fear not: your God, and the God of your father hath given you

23. Your God, &c. This Servant of Joseph was taught the knowledge

you treasure in your sacks: I had knowledge of the true God, and would have these Men acknowledge God's

Providence in what had befallen them. I had your money: He does acknowledge the receipt of it, and so far he sets them at ease.

24. *And the man brought the men into Joseph's house, and gave them water, and they washed their feet, and he gave their asses provender.*

24. *Washed their feet: See the Note on ch. 18. 4.*

25. *And they made ready their present against Joseph came at noon: for they heard that they should eat bread there.*

26. *And when Joseph came home, they brought him the present which was in their hand, into the house, and bowed themselves to him to the earth.*

26. *Bowed down, &c. Thus is Joseph's Dream farther fulfilled, ch. 37. 7.*

27. *And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? is he yet alive?*

28. *And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeisance.*

28. *Thy servant our father: Thus did Jacob by his Sons pay Homage to Joseph. See ch. 37. 9.*

29. *And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? and he said, God be gracious unto thee, my son.*

30. *And Joseph made haste: for his bowels did yearn upon his brother: and he sought where to weep, and he entered into his chamber, and wept there.*

31. *And he washed his face, and went out, and refraigned himself, and said, Set on bread.*

32. *And*

32. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

32. For him by himself: As became him who was the second man in the Kingdom. Because the Egyptians might not, &c. The Hebrews were Keepers of Sheep, which was an Employment which

was not pleasing to the more soft Egyptians, ch. 46. 34. Besides, the Hebrews in their Worship of God by Sacrifices did those things which the Egyptian Superstition would not allow, Exod. 8. 26. Hence the Chaldee here says. That the Hebrews eat what the Egyptians did worship. The Hebrews in their Eating as well as Sacrificing (and in their Laws afterwards) did offend the Egyptians, and run Counter to their Superstition. [See Herodot. Enterp. n. 46.]

33. And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs: and they drank, and were merry with him.

34. Sent messes: i.e. Joseph sent them from his own Table, 1 Sam. 1. 4, 5. Five times, &c. A token of Joseph's particular

kindness, and possibly intended as a trial of the Temper of his Brethren, whether they were free from Envy or not. However, certain it is, that Joseph's placing his Brethren, (v. 33.) and his kindness to Benjamin mentioned here, did give credit to his words, when he afterwards discovered himself to be their Brother,

CHAP. XLIV.

The ARGUMENT.

Joseph's Brethren are sent away, they are brought back again, and charged with having stolen a Cup. Judah's humble Supplication in behalf of Benjamin.

1. **A**ND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth;

2. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

whether moved with Envy they would give him up, or help him in his danger.

2. Put my Cup: Joseph having before honoured Benjamin, (ch. 43. 34.) he now tries the Temper of his Brethren, whether moved with Envy they would give him up, or help him in his danger.

3. As soon as the morning was light, the men were sent away, they and their Asses.

4. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men, and when thou doest overtake them, say unto them, Wherefore have ye rewarded evil for good?

5. Is not this it in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing.

5. And whereby indeed he divineth? Or, Makeb trial, as it is in the Margent. It does not appear that Joseph used any Magical and Superstitious Divination; all that can be inferr'd from the place is, That his Servant uses this pretence, and might possibly think his Master used the Arts of the Magicians of Egypt. See the Note on v. 15.

appear that Joseph used any Magical and Superstitious Divination; all that can be inferr'd from the place is, That his Servant uses this pretence, and might possibly think his Master used the Arts of the Magicians of Egypt. See the Note on v. 15.

6. And he overtook them, and he spake unto them these same words.

7. And

7. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8. Behold, the money which we found in our sack's mouths, we brought again unto thee, out of the land of Canaan: how then should we steal out of thy lord's house, silver or gold?

ed, would take away what belonged not to them. The Greek under the whole Verse thus; If we have restored unto thee, from the land of Canaan, the money which we found in our sacks, how should we steal out of thy master's house silver or gold?

9. With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10. And he said, Now also let it be according unto your words: he with whom it is found, shall be my servant, and ye shall be blameless.

ured of Impunity, and so much the word imports in this place. They shall be treated as Innocent Persons. Thus Innocence in the Scripture style is put for Impunity, as Sin is for the Punishment thereof. See Exod. 20. 7. and 37. 7. Gen. 49. 9. 1 King. 1. 21.

11. Then they speedily took down every man his sack to the ground, and opened every man his sack.

12. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13. Then they rent their clothes, and laded every man his ass, and returned to the city.

8. Behold, the money, &c. A most excellent defence. It was not likely that they who made Restitution of what they might have concealed,

very confident are they of their Innocence.

10. Blameless: i.e. Innocent or Faultless, as the Hebrew word imports; but then consequently upon it they are af-

fixed of Impunity, and so much the word imports in this place. They shall be treated as Innocent Persons. Thus Innocence in the Scripture style is put for Impunity, as Sin is for the Punishment thereof. See Exod. 20. 7. and 37. 7. Gen. 49. 9. 1 King. 1. 21.

13. Rent their clothes: As a token of their sorrow. See ch. 37. 29.

14. And

14. And Judah and his brethren came to Joseph's house: (for he was yet there) and they fell before him on the ground.

15. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

than diligently to observe and make trial, *Gen. 30. 27. & King. 20. 33.* Joseph was a man of great Wisdom, and known to be so among the Egyptians, and therefore not easily cheated and imposed upon; and his Brethren might well think he would have a watchfull Eye over them, whom he had before charged as Spies.

15. Divine? Or, Make trial, as in the Margent. The Hebrew word sometimes signifies no more

16. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear our selves? God hath found out the iniquity of thy servants: behold, we are my lord's servants: both we, and he also with whom the cup is found.

16. God hath found out the iniquity: Though as to this they were innocent, yet they ought to own the Justice of God in chastising their other sins by this way.

17. And he said, God forbid that I should do so, but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18. Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

18. Came near: He came up to him, and because he was so great a Man in Egypt he excuseth his Presumption.

19. My lord asked his servants, saying, Have you a father, or a brother?

20. And we said unto my lord, We have a father an old man, and a child of his old age, a little one, and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

21. That I may set mine eyes upon him : Or, Take care of him, as the Greek hath it. Thus much this

Pharasi imports, Jer. 39. 12. and 40. 4.

22. And we said unto my lord, The lad cannot leave his father ; for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, you shall see my face no more.

24. And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord.

25. And our father said, Go again, and buy us a little food.

26. And we said, We cannot go down : if our youngest brother be with us, then will we go down : for we may not see the man's face, except our youngest brother be with us.

27. And thy servant, my father, said unto us, Ye know that my wife bare me two sons,

28. And the one went out from me, and I said, Surely he is torn in pieces : and I saw him not since.

29. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30. Now therefore, when I come to thy servant, my father, and the lad be not with us (seeing that his life is bound up in the lad's life)

30. Seeing that his life is bound up in the lad's life : i. e. The loss of his life will infer the loss of his Father's, 1 Sam.

18. 1. The detaining him will kill his Father. This is Judah's Argument here and v. 31.

31. It shall come to pass, when he seeth that the lad is not with us, that he will die, and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33. Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren. 33. Instead of the lad: He had become Surety for him, v. 32. and now he offers to become a Bondman in his stead to save his Father; he not being able to behold his Father's Misery in case of Benjamin's being left behind, (v. 34.)

34. For how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that shall come on my father.

CHAP. XLV.

The ARGUMENT.

Joseph makes himself known to his Brethren. They are thereupon terrified. He supports them with the consideration of God's wise Providence. He sends for his Father, into Egypt, not without the consent of Pharaoh and his Approbation. The Sons of Jacob return to their Father with large provisions for his Journey, and tell him the news that Joseph was alive, and Governor of Egypt. Jacob's rejoicing at it.

1. THEN Joseph could not refrain himself before all them that stood by him: and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

1. Could not refrain himself: i.e. He could no longer forbear being moved by the words of Judah. Go out: Joseph was not willing that any should be Witnesses of his own Passion, or his Brethren's former Faults.

2. And

2. And he wept aloud, and the Egyptians, and the house of Pharaoh heard.

out hearing it, soon told it to the House of Pharaoh. Compare v. 16.

2. The Egyptians and the house of Pharaoh: i. e. The Egyptians who went to the House of Pharaoh.

3. And Joseph said unto his brethren, I am Joseph: Doth my father yet live? And his brethren could not answer him: for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt.

4. Whom ye sold: He tells them this to gain belief rather than to upbraid them.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

5. God did send, &c. i. e. I was sent hither: not without the special Providence of God.

6. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now, it was not you, that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

8. Not you that sent me hither, but God: The good event of the thing was intirely to be imputed to God, though the fault were theirs.

9. Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph; God hath made me lord of all Egypt; come down unto me, tarry not.

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

10. Land of Goshen: A fruitful part of the Land of Egypt lying towards Canaan, ch. 46. 28, 29. 47. 1, 6, 27.

11. And there will I nourish thee (for yet there are five years of famine) lest thou, and thy household, and all that thou hast come to poverty.

12. And behold, your eyes see, and the eyes of my brother Benjamin; that it is my month that speaketh unto you.

12. That it is my month: They might not onely discern some resemblance from his Countenance by which they might call him to mind; but his speaking to them in their own Language without an Interpreter. (Compare v. 1. with ch. 42. 23.) might farther confirm them.

13. And you shall tell my father of all my glory in Egypt, and of all that you have seen, and ye shall hasten, and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept: and Benjamin wept upon his neck.

15. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

15. Talked with him: Having now overcome their fears.

16. And the same thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

16. The same thereof &c. Being quickly carried from one to another. See the Note on v. 2.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye, lade your beasts, and go, get you unto the land of Canaan:

18. And

16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and stay, and make ready: for these men shall dine with me at noon.

16. At noon: At the usual time of eating. See the Chaldee.

17. And the man did as Joseph had: and the man brought the men into Joseph's house.

18. And the men were afraid, because they were brought into Joseph's house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

18. That he may seek occasion against us: Or, Roll himself upon us, Hebr. They who had not shewed Mercy are very prone to believe they shall receive none:

19. And they came near to the Steward of Joseph's house, and they communed with him at the door of the house,

20. And said, O sir, we came indeed down at the first time to buy food.

21. And it came to pass, when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

21. Every man's money: As appeared after one had opened his Sack and found his money, and told his Brethren of it, ch. 42. 27, 28.

22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23. And he said, Peace be to you, fear not: your God, and the God of your father hath given you

23. Your God, &c, This Servant of Joseph was taught the knowledge

26. And told him saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

26. *Fainted*: Through his fear and distrust.

27. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

27. *Revived*: Jacob now believing the truth of what his Sons had said.

28. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

28. *It is enough*: Joseph my son is yet alive: Two things his Sons told him,

viz. That Joseph was alive; and that he was Governor of Egypt. And the latter of the two Joseph required them to tell his Father, (v. 9.) But for Joseph's Glory and Dominion, Jacob does not rejoice as one greatly affected with it. 'Twas his Life gave him the Joy: He said, It is enough; Joseph my son is yet alive. It is enough if Joseph be yet alive, as the Vulgar Latin hath it, See ch. 46. 30.

CHAP. XLVI.

The ARGUMENT.

Jacob cometh to Beer-sheba. God appears to him, and encourageth his going into Egypt; whence he, with his Family, goes down into Egypt. A particular account of his Family which went thither. Joseph meets his Father, and instructs his Brethren what they should say unto Pharaoh.

1. **A**ND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

1. **B**eer-sheba: A place that was in the South part of Canaan, and in the way to Egypt. See

See the Note on *ch. 21. 31.* *Sacrifices*: Eucharistical ones; for his Safety, *Joseph's* Life, and many other Blessings which he had received.

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

2. In the visions of the night: See *ch. 15. 1.*

3. And he said, I am God, the God of thy father, fear not to go down into Egypt: for I will there make of thee a great nation.

3. Fear not to go: Upon several accounts Jacob might fear to go (with his whole Family especially) into Egypt. Abraham had been injured there, (*ch. 12. 15.*) It had been foretold that his Seed should be afflicted by the Egyptians, (*ch. 15. 13.*) Isaac had been warned not to go into Egypt, (*ch. 26. 2.*) The Egyptians were Men of very different Usages and Manners from the Hebrews, (*ch. 34. 32.*) They were also of a different Religion, and Jacob besides might fear lest by this means his Posterity should be deprived of the Land of Canaan. A great nation: And this was made good. There were Seventy that went into Egypt, and they in the space of Two hundred and ten (or fifteen) years encreased to about Six hundred thousand, *Exod. 12. 37. Dent. 10. 22.*

4. I will go down with thee into Egypt, and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes:

4. Bring thee up: His Body was brought into Canaan, (*ch. 50. 3, 13.*) and his Posterity also returned thither.

5. And Jacob rose up from Beer-sheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives in the wagons which Pharaoh had sent to carry him.

6. And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

6. Had gotten: Or, had possessed, as the Vulgar renders it. Jacob, who is therefore to be reckoned

Q; in

in the number of those who went into Egypt. See v. 8.

7. His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt. 7. His daughters, and his sons daughters: It appears not that he had above one Daughter, viz.

Dinah; and one Grand-daughter, Serub, (v. 17.) But this Enallage of number is very usual with the Sacred Writings in the like case. See v. 17. and v. 23. with ch. 21. 7.

8. And these are the names of the children of Israel which came into Egypt, Jacob and his sons: Reuben Jacob's first-born: 8. Jacob and his sons: He with his Children, says the Vulgar. These words do also intimate, that

Jacob is to be reckoned in the number of the Seventy, with his Sons. See v. 6.

9. And the sons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

10. And the sons of Simeon: Jemuel, and Jamin, and Obad, and Jacobin, and Zohar, and Shaul the son of a Canaanitish woman. 10. Of Simeon: Exod. 6. 15. Jemuel called Nemuel, Numb. 26. 12. 1 Chron. 4. 24. Obad omitted,

Numb. 26. 12. and 1 Chron. 4. 24. and that probably, because he died without Children. Jacobin, otherwise called Jarib, 1 Chron. 4. 24. Zohar, called also Zerab, Numb. 26. 13. and 1 Chron. 4. 24.

11. And the sons of Levi: Gershon, Cohath, and Merari.

12. And the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zerab: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron, and Hamul.

13. And the sons of Issachar: Tola, and Phuvab, and Job, and Shimron.

14. And the sons of Zebulun: Sered, and Elon, and Jabteel.

15. These

15. These be the sons of Leah, which she bare unto Jacob, in Padan-Aram, with his daughter Dinah: all the souls of his sons and his daughters, were thirty and three.

16. And the sons of Gad: Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17. And the sons of Asher: Jimnah, and Ishnab, and Ullah, and Beriah, and Serah their sister: and the sons of Beriah, Heber, and Malchiel.

18. These are the sons of Bilhah, whom Laban gave to Leah his daughter: and these she bare unto Jacob; even fourteen souls.

19. The sons of Rachel Jacob's wife: Joseph and Benjamin. Jacob's wife: She was the Wife which he desired and loved most.

20. And unto Joseph in the land of Egypt were born Manasse and Ephraim, which Asenath the daughter of Potipherah, priest of On bare unto him.

21. And the sons of Benjamin were Bela, and Becher, and Ashbel, Gera, and Naaman, Ebi, and Rosb, Mippim, and Huppim, and Ardi. The sons of Benjamin: He was now about the Age of Twenty and seven years, allowing him to be twelve or thirteen years younger than Joseph. See ch. 35. 18. Lab: 1 Chron. 8. 1. Becher: 1 Chron. 7. 8.

22. These are the sons of Rachel, which were born to Jacob: All the souls were fourteen.

23. And the sons of Dan: Hushim. The sons of Dan: See ch. 30. 17.

24. And the sons of Naphtali: Gaddiel, and Guni, and Jezer, and Shilleh.

25. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls were threescore and six.

27. And the sons of Joseph which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

ing the number of this Family, Jacob himself, the Head of it, is of that number. They are not reckoned here as coming with Jacob, but as all the Souls of his House or Family.

28. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

28. To direct his face: i. e. To shew him the way.

29. And Joseph made ready his chariot, and went to meet Israel his father to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

2298. 28. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

31. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me.

32. And the men are shepherds: for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have.

26. Threescore and six: Jacob and Joseph and his two Sons are not to be put into this number.

27. Threescore and ten: To make up this number, Jacob and Joseph with his two Sons ought to be reckoned. This be-

28. Judah: Who had given a good proof a little before how he was concerned for his Father,

30. Now let me die, since: Jacob had now obtained his desire. Compare ch. 45. 28. and Luke 2. 29.

32. Shepherds: Joseph is not ashamed of his Brethren's employment, but freely acquaints Pharaoh

with it, though he knew that the Egyptians detested Shepherds.

33. And it shall come to pass when Pharaoh shall call you, and shall say, What is your occupation?

34. That ye shall say, Thy servants trade hath been about cattle, from our youth even untill now, both we and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

34. That ye may dwell in the land of Goshen: In a fruitful Country, and toward the Confines of Canaan, to which they were to return; Far from the snares of the Court, and out

of the way of the Egyptians which hated them, and detested that Employment. For every Shepherd, &c. The lost Egyptians hated Men of that hardy Employment, and possibly upon account of some loss from that sort of Men, and upon the score of their own Superstition they detested the Employment. See the Note on ch. 43. 32.

C H A P. XLVII.

The ARGUMENT.

Joseph presents five of his Brethren to Pharaoh. Jacob also appears before him. The Famine increaseth. The Egyptians for Corn part with their Money and Cattel, and their Land. The Land of the Priests was exempted. A fifth part of the increase of the Land is reserved for Pharaoh. Jacob's Age. He sweareth Joseph to bury him with his Fathers.

1. **T**HEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.

1. **G**oshen: See the Note on chap. 45. 10.

2. And

2. And he took some of his brethren, even five men, and presented them unto Pharaoh.

2. Some of his brethren: Or, the most of them, as the Hebrew word will bear.

(1 Kings 12. 31.) and not the goodliest, whom Pharaoh might have desired for his Court.

3. And Pharaoh said unto his brethren, what is your occupation?

3. Occupation: The Hebrew word signifies Work.

And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4. They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

4. To sojourn: Not to dwell in Egypt; and therefore the desire Goshen a part to Canaan.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee;

6. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell: in the land of Goshen let them dwell: and if thou knowest any man of ability amongst them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

7. Jacob blessed Pharaoh: i.e. He blessed him; and gave him thanks, as the

Hebrew word signifies, 2 Kings 4. 29. Numb. 6. 23, 24. Compare Matt. 26. 26. with Luke 22. 19.

8. And Pharaoh said unto Jacob, How old art thou?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been,

9. Pilgrimage: Jacob's life was a pilgrimage; it was spent in many parts of Canaan, in Padan-Aram, and the

and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

that Jacob was about Ninety years old when Joseph was born. *Evil*: Though Jacob in some respect were a prosperous Man, yet he met with many Evils. He fled from Esau, served Laban Twenty years: He was defeated in his hope of Rachel, and she was barren also: He fled from Laban, feared Esau, halted: He was afflicted in Dinah, in Simeon and Levi, and in Reuben, and upon the score of Joseph; In the Sons of Judah and in Thamar; Besides the death of Rachel, and the sending away of Benjamin. Have not attained, &c. Abraham lived an Hundred seventy five years, and Isaac an Hundred and eighty, Gen. 25. 7. and ch. 35. 28.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household with bread, according to their families.

13. And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine.

in Canaan again, and now in Egypt, Heb. 11. 9, 13. An hundred and thirty years:

Hence it is evident

that Jacob was about Ninety years old when Joseph was born. *Evil*: Though Jacob in some respect were a prosperous Man, yet he met with many Evils. He fled from Esau, served Laban Twenty years: He was defeated in his hope of Rachel, and she was barren also: He fled from Laban, feared Esau, halted: He was afflicted in Dinah, in Simeon and Levi, and in Reuben, and upon the score of Joseph; In the Sons of Judah and in Thamar; Besides the death of Rachel, and the sending away of Benjamin. Have not attained, &c. Abraham lived an Hundred seventy five years, and Isaac an Hundred and eighty, Gen. 25. 7. and ch. 35. 28.

10. Blessed: At his going out, as at his coming in. See the Note on v. 7.

11. Land of Rameses: So called here by Anticipation; the Israelites built a City of that Name afterward, Exod. 1. 11. and 12. 37.

12. According to their families: Or, as a little Child is nourished. Heb. According to the little ones.

13. Land of Egypt: i. e. The People of the Land, as the Chaldee hath it.

14. And

14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16. And Joseph said, Give your cattel; and I will give you for your cattel, if money fail.

17. And they brought their cattel unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattel of the herds, and for the asses; and he fed them with bread, for all their cattel, for that year.

18. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also hath our herds of cattel; there is not ought left in the sight of my lord, but our bodies, and our lands.

18. Second year. i. e. The year after, and not the second year of the seven years famine.

19. Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21. And as for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof.

21. He removed them; The better to secure to Pharaoh the propriety from the People;

People; says *Josephus*: And also it was a good means to prevent their Sedition, which they would be tempted to, if they had continued in their old Patrimonies.

22. *Only the land of the priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.*

22. *Priests*: Tho' the Hebrew word sometimes signifie Princes or great Officers: Yet the ancient Versions, the Chaldee, Greek, and Vulgar understand it

of Priests here: And so does *Josephus*, and the Syriack Version of this place: And what is here said of the Priviledge of the Priests, is confirmed by what we read to the same purpose in the Second Book of *Herodotus*.

23. *Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.*

24. *And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.*

24. *Fifth part*: Ch. 41. 34.

25. *And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.*

26. *And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the Priests onely, which became not Pharaoh's.*

27. *And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein; and grew, and multiplied exceedingly.*

28. *And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.*

29. *And*

29. *And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him,* 29. *Under my thigh:* See the Note on ch. 24. 2.

If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30. *But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.*

30. *With my fathers:* i. e. In the Land of Canaan, where Abraham and Isaac were buried; That the Israelites might be mindfull of their return thither.

31. *And he said, Swear unto me; And he sware unto him. And Israel bowed himself upon the bed's head.*

31. *Swear unto me:* Jacob requires an Oath, not because he distrusted Joseph, but that he might furnish him with an argument to prevail with Pharaoh; and accordingly we find Joseph making use of it, ch. 50. 5. *Israel bowed himself upon the bed's head:* i. e. He worshipped God, raising himself upon the head of his Bed. And possibly he might also lean upon the top of his Staff, as the Greek hath it. See Heb. 11. 21.

C H A P. XLVIII.

The ARGUMENT.

Joseph, with his two Sons, visits his Father in his sickness. Jacob puts him in mind of God's promise, and taketh Ephraim and Manasseh for his own Sons. He bleisseth them, and preferrs Ephraim before Manasseh. He fore-tells the Israelites return into Canaan, and gives Joseph a portion of Land.

I. AND

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

Strength; and possibly when he had raised himself, he supported himself by leaning upon his Staff, Heb. 11. 21. Bed: Ch. 47. 31.

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

twice in that place, at his going from, and returning to Canaan, ch. 28. 13. and 35. 6, 9. This Land: Ch. 28. 13. ch. 35. 12. For an everlasting possession: Ch. 13. 15. This Jacob puts Joseph in mind of both to assure him of his right to the Land of Canaan; and also, that his Posterity might not be unmindfull of returning thither.

4. And said unto me, Behold, I will make thee fruitful, and multiply thee; and I will make of thee a multitude of people, and will give this land to thy seed after thee, for an everlasting possession.

5. And now thy two sons, Ephraim, and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine.

Sons. Thus Joseph had a double portion, (1 Chron. 5. 1.) the privilege of the first-born.

1. HIS two Sons: To receive his Father's blessing.

2. One told: It was told as the Latin and Greek have it. Strengthened himself: i. e. He put forth his

3. At Luz: Which, from God's appearing to him, he called Bethel, ch. 28. 19. God appeared to Jacob

5. Are mine: They shall be reputed as my immediate Sons, and shall be Heads of Tribes, and, as such, inherit as Reuben and Simeon my two eldest

6. And.

6. And thy issue which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

those Heads, and sorted

7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Beth-lehem.

8. And Israel beheld Joseph's sons, and said, Who are these?

9. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. (Now the eyes of Israel were dim for age, so that he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him.

6. And shall be called, &c. i. e. They shall not be Heads of Tribes, as Ephraim and Manasseh; but be reckoned ^{under} among them. v.

7. Rachel died, &c. See ch. 35. 19. This is another Motive to Joseph's Children to be mindfull of the Country where their Mother was buried.

8. Who are these? He discerns them not through dimness, v. 10.

9. I will bless them: See ch. 27. 4

12. His knees: i. e. Jacob's. See v. 10.

13. Toward Israel's right hand: Joseph so placed them, that Israel might lay his right hand on Manasseh the eldest. The

The right hand being esteemed a token of the greater honour, 1 Kings 2. 19. Matt. 25. 33.

14. And Israel stretched out his right hand; and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasse's head: guiding his hands wittingly; for Manasse was the first-born.

Of choice, not by chance. For: Or, although, as the Hebrew Particle signifies.

15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which led me all my life long unto this day,

16. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

14. Laid it upon: Imposition of hands was used in Blessing. Compare Matt. 19. 13. with Mark 10. 16. Guiding his hands wittingly: He did it

Of choice, as the Hebrew Particle signifies. 16. The Angel which redeemed, &c. i. e. Christ, the Angel of the Covenant, Mal. 3. 1. who led the Israelites, and whom they tempted, Exod. 14. 19. and ch. 23. 20. and 1 Cor. 10. 19.

To whom the Title of Redeemer belongs, Isa. 59. 20. Who is called the Angel of God, (ch. 31. 11.) and the God of Bethel, (v. 13.) Grow into a multitude: As Fishes do encrease, Numb. 26. 34, 37. Josh. 17. 17.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasse's head.

18. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than

19. Greater: In number, Numb. 1. 33, 35. Deut. 33. 17. In dignity: This is called the Tribe of Joseph, R Numb,

be, and his seed shall become a multitude of nations.

Numb. 1. 32, 34. Rev. 7. 8. and put for the whole Kingdom of Israel, Isa. 7. 2.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and be set Ephraim before Manasseh.

20. Israel bless: i. e. The Israelites shall use this form of blessing one another, saying, God make thee, &c. See Ruth 4. 11, 12

21. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

22. Which I took out of the hand of the Amorite, &c. A very probable opinion there is that Jacob bought this part,

which here he gives to Joseph, of Shechem's Father, (ch. 33. 19.) and that upon Jacob's removal, after the Shechemites were destroyed, (ch. 35. f.) the Amorite took possession of it, whom Jacob upon his return dispossessed by force of Arms, and recovered his unquestionable Right. That he did so, is indeed no-where else mentioned; But that is no objection against this sense of the place, which is here so fairly intimated. We have to this purpose sundry Examples, where things are by the by related or fairly intimated to have been said or done before, which yet were never mentioned before that time. E. g. What is said of Anah, ch. 36. 24. and what God had said to Moses concerning the Moabites, Deut. 2. 9. Of the Men of Jericho, Josh. 24. 11. And the words of Jesus, Acts 20. 38. I offer, for the farther clearing of this difficult place, the following particulars to be considered: [I.] That the Amorites, being signal for their Idolatry, are spoken of as comprehending the Hivites, and other Nations under them. Thus we read: *The iniquity of the Amorites is not yet full*, Gen. 15. 16. *Fear not the Gods of the Amorites*, Judg. 6. 26. *Thou*

Thus also *Abab* is said to follow Idols, as did the *Amorites*, whom the Lord cast out before the children of *Israel*, 1 Kings 21. 26. compare 2 Kings 21. 11. The whole Land was reputed as the Land of the *Amorites*, Amos 2. 9, 10. [II.] That though *Jacob* had purchased a piece of ground near *Shechem*, Gen. 33. 19, 20. Yet *Shechem* it self, which he here gives *Joseph*, came to him by Conquest, (expressed here by *Sword* and *Bow*, *Josh.* 24. 12. 2 Kings 6. 22.) and not by Purchase. He detested indeed the Violence his Sons used towards the *Shechemites*, and did not care to come into the present possession of the place that way : Yet God having promised him that Land, which gave him afterwards an undoubted Title to it ; he gives it to *Joseph* here, having come into the actual possession of it without any sin or fault of his own. [III.] And therefore *Jacob* might insist (considering what hath been said before) upon his Title to this place, God having given him a promise of it, and thereby a good Title to it ; and having actually come into the possession of it by right of War, without any crime of his own ; and might lay his claim to it, and use the plea which *Jephtha* did, *Judg.* 11. 23, 24.

CHAP. XLIX.

The ARGUMENT.

Jacob drawing near the time of his Death, calleth for his Sons to come to him. He fore-tells many things which should happen to them after his decease. He blesteth them ; and, when he spake of Judah, he predicted the Coming of the Messiah, who was to be born of that Tribe. He chargeth them concerning his Burial, and dieth.

1. **A**ND *Jacob* called unto his sons, and said, Gather your selves together, that I may tell you that which shall befall you in the last days.

1. **I**N the last days : 2315.
i.e. Hereafter.
These words denote
not any one precise
time: These Predicti-
ons
1689.

ons were to be fulfilled in Sundry times. And part of them extend to the time of the *Messiah*, which is called the last days, *Isa.* 2. 2. *Acts* 2. 17. *Heb.* 1. 1.

2. Gather your selves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

3. The excellency of dignity, and the excellency of power: The Prerogatives of the first-born (which

Reuben had forfeited, *v.* 4.) were, [I.] A double portion of goods, *Deut.* 21. 17. This was bestowed on *Joseph*, *ch.* 48. 5. compared with *1 Chron.* 5. 1. [II.] Power and Dominion over the younger, *ch.* 27. 29, 37. This was given to *Judah*, *v.* 8. with *1 Chron.* 5. 2. [III.] The honour of Priesthood, in their own family at least. See *Exod.* 24. 5. Where, by *young men*, the Jews tell us are meant the first-born: Besides, the *Levites* were taken into the Service of God, instead of all the first-born among the children of Israel, *Numb.* 3. 41. This privilege was given to *Levi*.

4. Unstable as water, thou shalt not excell, because thou wentest up to thy father's bed; then defiledst thou it; he went up to my couch.

4. Unstable, &c. This Verse gives an account how *Reuben* lost his Birth-right, and the Privileges

thereof; viz. By his lightness and unbridled Lust, *ch.* 35. 22. And seems to intimate the mean condition of the Tribe of *Reuben* for the future, in those words, *Thou shalt not excell.* See *Judg.* 5. 15, 16.

5. Simeon and Levi are brethren: instruments of cruelty are in their habitations.

5. Brethren: i.e. Not only born of the same Father and Mother, (for so were

Reuben and *Judah* also,) but as they conspired against *Joseph's* life, (which *Reuben* and *Judah* studied to preserve, *ch.* 37. 21, 26.) and especially because of their Conspiracy against the *Shechemites*, *ch.* 34. 25. The swords there mentioned being the instruments of Cruelty mentioned here. They are Brethren, in the Scripture-phrase, who are like in manners,

happens, and agree in the same design, Job 30. 29. with Psalm 102. 6. and Prov. 18. 2.

6. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

He disowns it in these words, O my soul, &c. Or, My soul come not into their secret; or, counsel, as the words may be rendred. See ch. 34. 30. i. e. He gave no implicit consent, so far was he from encouraging them by his words, or, tongue, which in Scripture-phraze is called honour, Psalm 16. 2. with Acts 2. 26. and which he affirms here was not united to them. A Man: Or, Men, viz. the Shechemites. One number being put for another. Though it be also true, that one Man (viz. he that had defiled Dinah) was principally designed, and was a principal Man also who was killed in that slaughter.

7. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Their anger: Not their persons, much less their posterity. See 22. 28. and 2 Sam. 15. 31. Divide: Levi was dispersed among the Tribes, and the Inheritance of the Simeonites did not lie together, Josh. 19. 1, 9. with 1 Chron. 4. 39.

8. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee.

This Tribe was famous also for their Conquests over their Enemies, (Judg. 1. 2. Psalm 18. 4.) and the Dominion which it enjoyed over their Brethren: It was famous for the Kingdom of the House of David

6. O my soul, &c. In these words Jacob disavows the action of Simeon and Levi against the Shechemites, as that to which he gave no consent either implicit or ex-

7. Cursed, &c. This refutes what is affirmed by Judah, viz. That they were moved with the zeal of God, Ju-

8. Praise: Or, confess. Therest of the Nation shall be called Jews, and their whole Country Judaea, from Judah. See

but especially, because the *Messiah* was born of this Tribe whose Kingdom is Everlasting.

9. *Judah is a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?*

which is strongest among beasts, Prov. 30. 30. And its gradual encrease in Power and Eminence over the rest, is truly compared to, and represented by the *Lion's whelp*, the *Lion*, and the *old Lion*.

10. *The Sceptre shall not depart from Judah, nor a law-giver from between his feet, untill Shiloh come, and unto him shall the gathering of the people be.*

Babylonian Captivity, and to which Tribe that of *Benjamin* and *Levi*, and others who adhered to it, both upon the Schism after *Solomon's* Death, and after the Captivity of the Ten Tribes were esteemed but as an Accession) shall not cease to be a distinct and separate People, nor be quite deprived of all use of their Laws and Religion, till after such time as the *Messiah* [whom the ancient *Jews* grant to be meant by *Shiloh*] and who was to be born of this Tribe, shall first come among them : And him shall the *Nations* or *Gentiles* serve and obey. See *Matt.* 24. 14. The first promise of the *Messiah* is mentioned *Gen.* 3. 15. under the expression of the *Seed of the Woman*. But that does not import of what Nation or Family he should be born. It is believed to be intimated that he should be born of the Family of *Shem*, *ch.* 9. 27. This great Blessing was afterwards ascertained to *Abram*, *ch.* 12. 3. and to his Seed, *ch.* 22. 18. And the great Promise of it settled on *Isaac*, *ch.* 27. 21. And transmitted by him to *Jacob*, *ch.* 28. 4. Here it now was ; and *Jacob* before his Death fore-tells the time within which the *Messiah* should come, and intimates the Tribe from whence he should arise ; the latter whereof, the Holy Scriptures more expressly mention afterwards. The words of *Jacob*, relating to *Judah*, contain something very

9. *A Lion's whelp* : This Tribe, for their Courage and Valour, and their Eminence over the rest, is truly compared to a *Lion*,

10. *The Scepter &c.* i. e. The *Jews* (who received their denomination from *Judah*, especially after their return from the

peculiar

peculiar, and very *great*. Here's nothing said of him that lessens him, as there is before of *Reuben*, *Simeon* and *Levi*. When the other Tribes fell into Schism, after *Solomon's* death, and were carried Captive in the days of *Hosea*, this Tribe adhered to the Worship of God, and continued in their own Land. [I.] *Judah* did not lose his Tribe, (so the word which we render *Scepter* signifies here in the Hebrew Text, and *v.* 16, 28.) There was always great care taken to preserve *Judah* distinct in its Tribe and Families. In the days of *Saul* the Men of *Judah* were numbred apart: Thus it was in *David's* also, (*1 Sam.* 11. 8. *2 Sam.* 24. 9.) A Prophet took care of the Genealogies of this Tribe, (*2 Chron.* 12. 15. with *ch.* 13. 22.) There was care taken of it, even during the Captivity of *Babylon*, as appears from the Book of *Chronicles*, *Ezra* and *Nehemiah*, and from *Josephus*, [*Antiq.* l. II. ch. 4.] Some doubt arose of the Genealogies of others, (*Nehem.* 7. 64. *Ezra* 2. 64.) This Tribe continued distinct. This Care continued to the days of *Augustus*, (*Luk.* 2.) *Josephus* mentions [*Antiq.* l. 18. c. 1.] the Enrolling *St. Luke* speaks of in the time of *Cyrenius*, and *Justin Martyr* appeals to the Records of it. [*Apol.* 2. vid. *Tertullian contra Marcionem.*] The other Tribes were upon the matter lost. And, before that time, when *Judah* was numbred distinctly and by it self, (which *Abrahamel* says is the meaning of the Scepter, or Tribe shall not depart from *Judah* [on the first Prophets, fol. 95. and fol. 100.] the other Tribes were numbred together as Accessories. For *Benjamin* it was looked on but as an Accessory to *Judah*. The Cities of *Benjamin* are called the Cities of *Judah*. A Man of *Benjamin* was called a Jew from *Judah*, and so were all the remaining *Israelites* upon the Captivity of *Babylon*. [*1 Kings* 11. 13, 32. *2 Kings* 17. 18. *2 Chron.* 11. 5; 10. ch. 17. 9. ch. 14. 4, 8, 12. ch. 29. 3, 4, 5, 13, 15. *Ester* 2. 5.] [II.] In this Tribe continued the Teachers of the Law, called *Law-giver* here. Here were the Lawyers and Scribes, &c. when the other Tribes had them not: The Priests and Levites adhered to this Tribe, [*2 Chron.* 11. 13, 14. ch. 13. 4, 9, 10.] The Kings of *Judah* took care for instructors of the people to teach in the Cities of *Judah*, [*2 Chron.* 17. 7, 8, 9. ch. 29. 5, 30. ch. 34. 30.] In the Captivity of *Babylon* these *Law-givers* departed not from between the feet of the Men of *Judah*, [*Ezek.* 1. 3,

Exra 2.36, 40. Nehem. 8. 9. and ch. 12. They continued to the times of *Jesus*, our *Messiah*. We read much in the New Testament of *Priests, Levites, Scribes, Doctors* of the Law: We have mention of *Gamaliel*, a famous Doctor; of *Simoon*, the Son of *Hillel*, the Founder of a great School, and famous still among the Hebrew Writers.

That by *Shiloh*, is meant the *Messiah*, is agreed by the ancient *Jews*, and upon the matter by all *Christians*, whatever differences there have been in the Explication of the word. And 'tis by no means to be thought that *Jacob* would omit this great Blessing of the Tribe of *Judah*, that the *Messiah* should spring from it, when he relates a great number of smaller matters which should happen (and they came to pass) to the other Tribes.

11. *Binding his foal unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.*

12. *His eyes shall be red with wine, and his teeth white with milk.*

what we read *Numb. 13. 22, 23.* and with other forms of Speech used in Scripture, *Deut. 33. 14. Job 29. 6.*

13. *Zebulun shall dwell at the haven of the sea: and he shall be for an haven of ships, and his border shall be unto Zidon.*

intercourse and Traffick with *Zidon*.

And therefore *Moses* said, *Rejoice Zebulun in thy going out*, *Deut. 33. 18.* This Tribe was situate upon that Coast or Border which led to *Zidon*: *Unto Zidon* may be translated *Toward Zidon*, which agrees better with the place, if by *Zidon* we understand the City so called. But understanding by *Zidon* the Territory or Country adjacent, we need not translate it otherwise; because *Zebulun* did reach so far.

11, 12. *Binding, &c.* These words are a fit Description of the Fruitfulness and Plenty of *Judah's* Inheritance in *Canaan*; and will be better understood if we compare them with

13. *Zebulun*: His Situation shall be such, that by means of his Shipping he shall easily have In-

tercourse and Traffick with *Zidon*.

And therefore *Moses* said, *Rejoice Zebulun in thy going out*, *Deut. 33. 18.* This Tribe was situate upon that Coast or Border which led to *Zidon*: *Unto Zidon* may be translated *Toward Zidon*, which agrees better with the place, if by *Zidon* we understand the City so called. But understanding by *Zidon* the Territory or Country adjacent, we need not translate it otherwise; because *Zebulun* did reach so far.

14. *Issachar is a strong ass, crouching down between two burdens.*

15. *And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*

Peace and Rest; and instead of War or Merchandise gave themselves up to the Labours of Husbandry. To which account the words of Moses agree, Rejoice, Zebulun, in thy going out; and Issachar in thy tents, Deut 33. 18.

16. *Dan shall judge his people, as one of the tribes of Israel.*

maid (whereas the abovenamed were the Sons of Leah) yet shall not that hinder him from the priviledge belonging to the others, but he shall judge his People as any one of the other Tribes of Israel.

17. *Dan shall be a serpent by the way, an adder in the path; that biteth the horse-heels, so that his rider shall fall backward.*

he do not overcome the Philistines with a numerous Army, and in pitched Battels, yet he shall destroy them craftily, and whiles they are less aware, like a Serpent by the way, &c.

18. *I have waited for thy salvation, O LORD.*

overthrow of his Enemies, and left his People obnoxious to their Oppressors, and I foresee the Straits and high Misdemeanours this Tribe of Dan will hereafter fall into. (Compare Josh. 19. 47. Judg. 1. 34, with Judg. 18. 30. and 1 King. 12. 29.) I cannot but upon this occasion intimate my firm belief and earnest expectation of that eternal Deliverance which shall be wrought by the Messiah, Luk. 2. 30. [This sense is favoured by the ancient Jews: See Hieronym. Quæst. Hebr. in Genes. & Targum Hierosol. & Jonathan.]

19. 15. *Issachar:* These words give an account of Issachar's Temper and of his Lot. His Land was pleasant, and its Inhabitants lovers of

16. *As one, &c.* Though Dan be the Son of an Hand-

17. *Dan, &c. Sampson* of this Tribe shall be an eminent Judge, and Deliverer of his People: And though

18. *I have waited, &c. q. d.* Whereas Sampson died in the

19. *Gad,*

19. *Gad, a troop shall overcome him: but he shall overcome at the last.*

19. *Gad, &c. Gad* was forely oppressed by the *Ammonites* their Neighbours.

Judg. 10. 7, 8. But as the *Gadites* were a fierce and valiant People (*Dent. 33. 20.*) so we have a particular account of their Victory over their Enemies (*1 Chron. 5. 18, 19, 20, 21, 22.*) and however they were oppressed for a time, yet they overcame at the last.

20. *Out of Asher his bread shall be fat, and he shall yield royal dainties.*

20. *Out of Asher* &c. These words are a description of the

fruitfulness of *Asher's* Inheritance. Compare *Dent. 33. 24.*

21. *Naphtali is a hind let loose: he giveth goodly words.*

21. *Naphtali, &c.* It hath been thought that the former part

of the Verse intimates the promptitude and readines of this Tribe in their Wars; and then what we read *Judg. 4* and *ch. 5. 18.* may serve as an instance of it. And that the latter part implies that they were not rash in undertaking War, but treatable, and willing to live at Peace, being contented with their Lot, (*Dent. 33. 23.*) and so far from provoking others to quarrel, that they were very civil in their Conversation with other Men. Though after all, it must be owned, that, as the words lie in the *Hebrew* Text, they are very obscure and need a farther Explication. And perhaps 'twill not be easie to find a better Explication of these obscure words than what is intimated by the *Greek* Interpreters, who, by what we render an *Hind* understand the *Stock* of a growing Tree, and by what we render *Words* they seem to understand, the *Shoots* or *Branches* of such a Tree. And then *Naphtali* is compared to a growing Tree which puts forth goodly Branches. The Situation of this Tribe suits very well with this Comparison. 'Twas situated upon the Waters (*Pf. 1. 3.*) of *Jordan*, and the Lake of *Genezareth*, the latter of which places hath been observed to be so called from words in the *Hebrew* importing the *Gardens* of *Noblemen* or *Princes*. And as this Interpretation hath some countenance from the *Greek*, so it hath some from the *Hebrew* also, as those words might be understood. It is very probable, that the Situation of the Tribe is in this place to be considered.

22. *Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.* 22. *Fruitful; &c.* A very fit resemblance this is, (*Pf. 1. 3. Jer. 17. 10.*) by reason of his numerous Offspring. *Joseph* was the Head of two Tribes, *Ephraim* and *Manasseh*, and they very numerous also, *Numb. 1. 33, 35. Josh. 17. 14, 15, 16, 17. Dent. 33. 17.*

23. *The archers have sorely grieved him, and shot at him, and hated him.* 23. *The Archers, &c.* *Joseph* was as it were aimed and shot at, and greatly oppressed by his Enemies. His own Brethren reviled him (shooting at him with the *Arrows* of bitter words) they contrived his death: He was sold into *Egypt* through Envy, and imprisoned by a Lye. His Chastity was greatly assaulted by his Mistress, his Patience exercised by his Master, and the Ingratitude of *Pharaoh's* Butler.

24. *But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel.* 24. *His bow abode in strength:* The Divine Help and Mercy did not forsake him, he was preserved and relieved by the mighty God of *Israel*. By him he was kept alive when his Death was designed; preserved Chaste when he was greatly tempted to Lewdness; rendered prosperous in his lowest Circumstances, and from them advanced to great Dignity, and made an Instrument of very great good to others. From thence, &c. i. e. From the same Divine Power and Mercy it was that *Joseph* (who had been sold, tempted, maligned and imprisoned, and greatly oppressed) became the Feeder, and Stay, and Support (called here *Stone*. Compare *Gen. 28. 11.*) or *Rock* of defence of his Father and his Family. *Neither was there a Man born like unto Joseph, a Governor of his Brethren, and a Stay of the People, Ecclef. 49. 15.*

25. *Even by the God of thy father who shall help thee, and by the Almighty, who shall bless thee with* 25. *Even by (or, rather from) the God, &c.* This confirms the

blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

the Exposition given above of *From thence*. These Blessings light upon *Joseph*, but then they come from the God of *Israel*.

who will help him; and from the Almighty, who will bless him with all kind of Temporal Blessings. Such are seasonable Weather, (*Lev. 26. 4. Deut. 28. 12. and 33. 14.*) and consequently, a fruitful Land; a numerous Off-spring, and Power to bring them up. And these Blessings are very valuable, if it be considered, how great a Curse is imply'd in an *Heaven of Brass and Earth of Iron*, (*Deut. 28. 23.*) and in a *miscarrying Womb and dry Breasts*, (*Hos. 9. 14.*)

26. *The blessings of thy father have prevailed above the blessings of my progenitors; unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

26. *The blessings of thy father: i.e. The Blessings which I have received, and with which I bless thee and thy Brethren. How prevailed; Do prevail, or, are greater. Blessings of my progenitors: viz. Abraham and Isaac.*

Jacob blessed Joseph's two Sons, whereas Abraham suffered Ishmael to be cast out; and Isaac bestowed the Blessing on Jacob rejecting Esau. Besides, Jacob was blessed with many Sons, none of which were excluded from Inheritance but were the Heads of their several Tribes, and continued among God's peculiar People. Unto the utmost bounds of the everlasting hills: These words may imply the Plenty of that part of Canaan which was the Lot of Joseph's Children. Compare Deut. 33. 15. Or, the eminence and long duration of these Blessings, which is metaphorically expressed by the height and duration of ancient Hills. Compare Isai. 54. 10.

27. *Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.*

27. *Benjamin, &c. As Judah is likened to a Lion, Issachar to a strong Ass, Dan to a Serpent, Naphtali*

tail to an Hind let loose, *Joseph* to a fruitfull Bough, or Tree planted by the Waters, so *Benjamin* is fitly compared to a ravenous Wolf for his War-like Courage and Success against his Enemies; an account of which we have *Judg.* 20 and 21. *Esth.* 2. 5. and *ch. 9. Judg.* 3. 15.

28. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

They are said to be twelve. Besides, they are in *Jacob's* words here, spoken of as Twelve: For though *Levi* be mentioned here expressly, yet *Ephraim* and *Manasseh* are not expressly mentioned, but are blessed in *Joseph*. They are here called twelve Tribes rather than Persons or Sons of *Jacob*, because they are not here so much considered as single Persons, as they are in their Posterity and several Habitations. Blessed them: Even *Reuben*, *Simeon* and *Levi*, who are reprehended by their Father, yet received a Blessing in being taken in as Heads of their Tribes and Inheritors of the promised Land: And though *Reuben* lost the privileges of the First-born, and *Simeon* and *Levi* were scattered, yet none of them were excluded the Land of *Canaan*, and deprived of any share of it. And very probable it is, that *Jacob* dismissed all his Sons with a general Benediction. According to, &c. As God directed him and saw meet.

28. Twelve tribes: They are considered here with respect to their future Inheritance, and *Levi* not inheriting as the rest

29. And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of Ephron the Hittite,

29. Bury me: See *ch. 47. 30.*

30. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying place.

30. In the cave, &c. This very particular description of the Place, as it might be needfull to them, who had been long absent from that

Country where it was, so it speaks *Jacob* very solicitous about

bout this matter; and it put them in mind of returning to their Country which God had promised.

31. (There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and then I buried Leah.)

32. The purchase of the field and of the cave that is therein, was from the children of Heth.

33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

The ARGUMENT.

The Mourning for Jacob. Joseph obtaineth leave of Pharaoh to bury his Father as he had desired. His buried in the Cave of the Field of Machpelah. Joseph, with his Company, returns into Egypt. Joseph removes the Fear and Suspicion of his Brethren. The Age of Joseph. He takes an Oath of his Brethren to carry his Bones with them into Canaan. He dies, and his Body is embalmed.

1. **A**ND Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

Spices to the Body that it might be preserved from Putrefaction.

3. And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed)

2. *Physicians:* Those to whom the care of Embalming belonged. To embalm: i. e. So to apply

3. *Threescore and ten days:* i. e. Thirty days (according to the custom of the Hebrews)

and the Egyptians mourned for him threescore and ten days. *Hebrews, Numb. 20. 29. Deut. 21. 13. with Deut. 34. 8.)*

besides the forty days of embalming mentioned before, which were likewise days of Mourning.

4. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

not come into his Presence.

4. Unto the house of Pharaoh: He does not speak to Pharaoh himself, and that perhaps because he was a Mourner, and for that reason might

See *Esth. 4. 2.*

5. My father made me swear, saying, Lo I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

5: Which I have digged: It was usual for Men to dig their Sepulchres in their life-time. And the place which Abraham bought was spacious enough for Jacob to build his bury-

ing-place in, *2 Chron. 16. 14. Isa. 22. 16. Matt. 27. 60. Gen. 35. 17.*

6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

7. All: i. e. A great number of them, *Matt. 3. 5.*

8. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him both chariots and horsemen: and it was a very great company.

10. And

10. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

10. Atad: A place not far, 'tis probable, from Hebron. Beyond Jordan: In respect to Moses who writes this Relation.

11. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12. And his sons did unto him according as he commanded them.

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

13. Machpelah: See Notes on Gen. 23. 9.

14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

14. He had buried: He was principally concerned in it, and was obliged by Oath, ch. 47. 31.

15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: And now we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And

18. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

19. And Joseph said unto them, Fear not, for am I in the place of God?

19. For am I in the place of God? q. d. It belongs not to me to punish you for your sins, nor will it become me to remember your former faults, since God hath turned your Evil into Good.

20. But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

20. God meant it, &c. Joseph does not vaunt his own Wisdom and Skill, but owns God as the Author of the Good

which befell him and his Father's House.

21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

23. Ephraim's children: See ch. 48, 19, 20,

24. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

25. An oath: See ch. 47. 29. Of the children of Israel: It is not said, Of his Brethren. For besides that, 'tis very

probable, they were most of them dead, so they were least concerned had they now been alive; because the Israelites

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were not like to return during their life. Hence: i.e. When ye go hence: He was obliged by Oath to carry his Father's Body forthwith, and this he alledges (v. 5.) To have ordered his own Burial there forthwith might have been thought a contempt of the Land of Egypt, and brought much grief on his Brethren: He is willing his Body should be left in Egypt, a Memorial of his Benefaction to the Egyptians, and to his own People, a Plodge of their Deliverance.

2369. 26. So Joseph died, being an hundred and ten years old: and 26. Died: viz. in
 1635. they embalmed him, and he was put in a coffin in Egypt.

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General Argument

OF THE

Second Book of MOSES;

CALLED

EXODUS.

THIS Second Book of *Moses* treats of the *Departure* of the Children of *Israel* out of *Egypt*, and with respect thereunto it is called *Exodus*, from a Greek word which imports a *Departure* or *going out*. And, though some other Matters are herein treated of, yet that is the principal Subject of this Book. For the main of the other Matters herein related, are either such as were preparatory thereunto, or consequent thereupon.

Of the first sort there are several Particulars related in this Book: And they are these which follow; [I.] The Names of the Children of

Israel, and the Number of them which came down into *Egypt*, who were of that Race: Of this we have an account, *Exod. I. v. 1, 2, 3, 4, 5.* [II.] The Miseries which these *Israelites* did lie under in *Egypt*, and the great Hardships which they met with there, of which we have an account in the remaining part of that Chapter, and afterwards, *Chap. 5.* [III.] The Persons by whose Ministry this Deliverance was wrought; and under this Head is to be reckoned the account we have of *Moses*, of his Birth, and of his wonderful Preservation, and of his Divine Mission, (*Ch. 2 and 3.*) and Power given to him to do wonderful Works: As also, that of *Aaron* his Brother, (*Ch. 4. and 6.*) [IV.] The Assurance which *Moses* received of his Success in this Undertaking, *Ch. 6.* [V.] The Wonders which were wrought, and the Plagues inflicted upon *Pharaoh* King of *Egypt*, and upon his People to induce them to believe the Divine Mission of *Moses* and *Aaron*, and to let the *Israelites* go out of *Egypt*. And we have a particular account of these wonderful Works to the end of the Eleventh Chapter. These wonderful Works deserve a special Consideration. They were wrought to procure a belief of the over-ruling Power of the God of *Israel*, and that *Moses* and *Aaron* were sent by him. The Works themselves were above the Power of a Creature: And though the Sorcerers and Magicians of *Egypt* were able in some

some measure to imitate some of the first Works of *Moses*, (*ch. 7.*) yet were they forced quickly to give out, and to own the unimitable Power of God. And when they inflicted Evils, they were destitute of Power to remove those Inflictions, (*ch. 8. v. 7, 8.*) The Magicians of *Egypt* could not produce so much as *the* out of the Dust of the Earth, (*ch. 8. 18.*) 'twas above their Power; and for the swarm of *Flies* which were sent upon the *Egyptians*, the place where the *Israelites* dwelt was by the wonderfull Providence of God exempted from them, (*ch. 8. 22.*) Thus it was also in the *Murrain*; it did light on the Cattel of the *Egyptians*, but not upon that which belonged to the *Israelites*, (*ch. 9.*) The Plague of *Boyls* succeeded, which was so grievous upon the *Egyptians*, that the Magicians themselves could not stand before *Moses*, (*v. 11.*) The *Hail* with Thunder and Fire came next; but this grievous Plague fell upon the *Egyptians* onely, the *Israelites* felt it not, (*v. 26.*) A grievous Plague from the *Locusts* followed, and that was followed by a thick *Darkness* which affected the *Egyptians* onely, the *Israelites* enjoying Light as before. And lastly, the Death of the *First-born*, which fell onely on those of the *Egyptians*, and from which the *Israelites* were excused, *ch. 11.*

After this wonderfull manner did God think fit to effect and bring to pass the *Departure* of the *Israelites* out of *Egypt*. This was a most signal Blessing to that People, and never to be

forgotten. And as God thought fit by *Moses* to transmit to Posterity the History of the Facts relating to this Matter ; so he appointed a Festival (and a very Solemn one) to be annually kept by the *Israelites* in remembrance of it, and appointed the Month in which this ~~Departure~~ happened to be for the future observed as the first of (at least) the [*Ecclesiastical*] year. The *Israelites* are often put in mind by *Moses* and the succeeding Prophets of this Deliverance ; and it is made use of as an Inducement to their Obedience to the Law given them afterwards, *Exod.* 20. 2. And that they might not forget this Deliverance, they were afterwards obliged to keep up the remembrance of it once every Week on their Sabbath-day, *Deut.* 5. 15. And, besides all this, to perpetuate the memory of this Deliverance, the first-born of Man and Beast are to be separated, or set apart, *Exod.* 13.

Of this *Departure* of the *Israelites* out of *Egypt*, and of the Solemn Festival appointed for a Memorial of it, viz. The Passover and Feast of Unleavened-bread, and the rites thereunto belonging, we have an account, *ch.* 12. and 13.

When the *Israelites* Went from *Egypt*, God took care of them, and directed their Journeys by a certain *Pillar*, which in the Day appeared as a *Cloud* and as *Fire*, in the Night, (*ch.* 13. 21, 22.) And whereas the *Egyptians* were so hardy as to pursue them, God miraculously saves the *Israelites*, by giving them a passage

passage through the *Red-Sea*, and drowns the *Egyptians*, which followed them, (*ch. 14.*) In memory whereof we have a Solemn Hymn or Song of *Moses*, (*ch. 15.*)

I will now represent the Facts that were consequent upon this Deliverance. The bitter Waters of *Marah* were made sweet by *Moses*, (*ch. 15. 25.*) And when the People wanted Bread, they were miraculously supplied with *Quails*, and *Manna*, *ch. 16.* And when they wanted Water they are supplied with it from a *Rock* in *Horeb*. When they were assaulted by *Amalek* they prevailed, whiles *Moses* held up his hands; in memory of which Victory an Altar is built, (*ch. 17.*) Next follows an account of the coming of *Jethro*, of his Reception by *Moses*, and the Counsel he gave him, *ch. 18.*

And now were the *Israelites* come to the Wilderness in *Sinai* in the third Month after they were come from *Egypt*: And here God gives them the Law, and that he does in a manner that was very solemn and awful. *Moses* goes up into a Mountain, where God instructs him what he should say to the *Israelites*, the better to prepare them for receiving the Law, and returns their answer unto God. He is sent down to them again to sanctify them, and warn them: And God sent him a third time, with a charge to them to keep their distance. The Mountain was in a smoke, and God descended on it in Fire, and it quaked, and

After this we have an account of the calling of *Moses* up into the Mountain, of his writing of this Law of God, called afterwards, *The Book of the Covenant*; of his building an Altar, and causing Sacrifices to be slain, and solemnly entring the People into a Covenant to obey this Law which had been made known to them. Upon which *Moses* is called up into the Mountain, promised Tables of Stone, and continued in the Mount forty Days and forty Nights, *ch. 24.*

Thus did things stand between God and the *Israelites*: He had given his Law (a great and peculiar favour this was) and they had not only promised Obedience, but had solemnly entered into Covenant to make their promise good. In such an happy case were this People now, whose God was the Lord.

For the farther assurance of the *Israelites* that he would dwell among them, and direct them in their Religious Worship of Himself, he lets *Moses* know, that it was his pleasure that a Sanctuary should be built, and that the People should freely offer Materials for this Work, the pattern whereof he would shew him in the Mount. And accordingly he receives directions concerning this Sanctuary and its Instruments. He is directed as to the Ark, the Mercy-seat, and Cherubims; the Table of Shew-bread, the Candlestick, the several Curtains, Coverings, Boards of the Tabernacle; the Altar, and Courts, &c. thereunto belonging, (*ch. 25*
26-37)

26, 27.): *Aaron* and his Sons are also set apart for the Priest's Office. The Holy Garments are prescribed, and the Ceremonies of their Consecration appointed; and God promiseth to dwell among that People, and to be their God, *ch.* 29. 45. Care is also taken about the *Altar of Incense*, and of the *ransom-Money*; of the *brazen Laver*, the *anointing Oyl* and *Perfume*. *Bezaleel* and *Aholiab* are appointed for the Work of the Tabernacle, and *Moses* receives the two Tables of Stone written with the Finger of God, *ch.* 31.

Whiles *Moses* continues in the Mount, where God had done such great things for *Israel*, and was designing for them farther pledges of his Favour, the People fell into a great sin. God had expressly forbidden the Worship of any Image, or the making WITH Him any Gods of Silver or Gold, *Exod.* 20. They not regarding this Law, prevailed with *Aaron*, in the absence of *Moses*, to make them Gods (as they worded it) to go before them. Upon which *Aaron* makes them a Golden Calf, which the People worshipped WITH God. For 'tis not credible, that they had intirely renounced the true God which had done such Wonders for them. Upon this is God greatly displeased with the People, and *Moses* casts down the Tables of Stone, and breaks them; many of the People were destroyed, and God lets them know his great displeasure for their grievous fault, *ch.* 32.

For hereupon God refuseth to go with the People (as he had promised upon condition of their Obedience, *ch.* 23. 22.) and *Moses* removes his Tent out of the Camp, and the Pillar of Cloud followed him: But *Moses* intercedes for the People, and begs God's Presence, and that he would shew him his *Way* and his *Glory*, which Intercession and Request of *Moses* God favourably accepts, *ch.* 33.

Upon this *Moses* is commanded to hew two Tables of Stone, and God promises to write on them as he had on the former. *Moses* is called into the Mount, whither he goes with the two Tables; The Name of God is there proclaimed, being full of Mercy and Benignity; upon which *Moses* intercedes for the People, and God Covenants with them, and puts them in mind of their duty in several instances. *Moses* stays in the Mount forty Days and forty Nights fasting, comes down with the two Tables, with his Face shining, and commands the People to obey God in keeping the Sabbath, *ch.* 34 and 35. v. 2.

After this Interruption, occasioned by the worshipping of the Golden Calf, and what followed thereupon, *Moses* gives order to the People to bring in Materials, according to that Free-will, towards the building of the Tabernacle. Upon which the People brought in their Free-offerings which were delivered to those who were to be employed in that Work. And this they did with that alacrity, and in
such

such plenty, that it was thought convenient to restrain them, they having brought in Materials more than enough, *ch. 35, 36.*

And now the Workmen apply themselves to the building the Tabernacle, and making all the Instruments thereof according to the Pattern delivered to *Moses* in the Mount. And we have a very particular account hereof, *ch. 36, 37, and 38.* The Clothes of service, and the Priests Vestments are also made, and all these are brought to *Moses*, who approved of them, and blessed the People, *ch. 39.*

The Tabernacle being finished *Moses* receives a command to set it up, and to set it a-part by anointing it; as also to cloath *Aaron* and his Sons, and to anoint them for the Office of the Priesthood, which was accordingly done. Upon which, *a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle, ch. 40.*

This is a short account of the subject matter of this Book of *Moses* called *Exodus*, and as it gives a sufficient account why the Book is so called, so it does abundantly commend the Book it self to the Reader's greatest care and diligence. And indeed, this Holy Book well deserves our very serious perusal, and will make us a sufficient recompence for our pains therein. For,

First, Here is great variety of Argument to entertain us with. If *History* will entertain us, here is a most remarkable one; Here we have the

the History of the birth and preservation of *Moses*, of the *Wonders* wrought in *Egypt*; of the *Israelites* most *miraculous* deliverance thence; of their *travel* in the *Wilderness*, and the *wondrous* things which happened there. If we be taken with the knowledge of *Laws*, here we shall find that which will entertain us also. For besides the moral Precepts (in which all Mankind are concerned) we have an account of the *Laws* of the *Israelites* by which they were to be governed in their own Land: And tho' it be true, that these judicial *Laws* were given to the *Hebrews*, and that they were concerned in them, and that other Nations must be governed by the *Laws* of their several Countries, yet, certain it is, that the Justice and the Equity, on which these *Laws* are founded, and which they recommend, are worthy the consideration and imitation too of other Nations. And if inquisitive persons think it worth their while to look into the *Laws* of *Sparta*, and *Athens*, of *Rome* and other Kingdoms and Commonwealths, certainly they must judge the *Laws* of *Moses*, which came from God himself, are well worthy their looking into, and their serious consideration. Again, if *Religion*, or the way of worshipping God, and the *Holy Rites* and *Ceremonies* thereunto belonging, will entertain us, we have here some account of that also (and a farther afterwards), and of the *Persons* appointed to minister in *Holy Things*, of their *Vestments*, *Separation* and *solemn*

lent Consecration to their Office: Or, lastly, If our Curiosity leads us to consider curious *Mechanism*, or the *Work* of the most able *Artificers*, we have an account of the Structure of the Tabernacle, of its several parts and dimensions, of its Instruments and Utensils, and the curious Work made use of about that and the Priest's Holy Garments.

Secondly, Here is also to be found a Symbolical Representation of better things to come. For several Matters related here, are Symbols and Types of something else which was to be revealed in the days of the *Messias*, which does mightily enhance the value of these Relations, and which exalts them above the rate of other Relations. It would be too long to dilate upon Particulars; I shall onely observe, that the Redemption of the *Israelites* from *Egypt* was a great *Symbol* and *Type* of *Christ's* far greater Redemption of Mankind. And that the Structure and Frame of the Tabernacle was a Type also of Evangelical Things. And whoever will take the pains to compare what *Josephus* says of the parts of the Sanctuary, and the mystical meaning thereof with what is said by the Divine Author of the Epistle to the *Hebrews* on that occasion, will be farther convinced of the truth hereof.

Thirdly, This Book lays before us a lively *Idea* of God's special Providence and Care of his People, and consequently lays a great foundation for Piety, particularly, for Obedience to his Precepts, and trust and assiance in him

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under all Events. *Moses* is preserved notwithstanding all Arts used to destroy him : The *Israelites* live and increase under the severest hardships. The Bush is burnt with Fire, but not consumed. All the Wit, and Malice, and Power of Men cannot defeat God's Counsels, nor destroy the People whom he will preserve. They whom God will save Man cannot destroy. They are safe who are under his protection. He can find Meat and Drink for them in a barren Wilderness. While they obey and follow God they are safe. And therefore our greatest Care and highest Wisdom is with all imaginable care to do the Will of God, and then to trust to him for a supply of our Necessities, and a defence against our Enemies, and a certain relief under our most pressing straits and difficulties. And all this is powerfully recommended to us from the Matters laid before us in this Book of *Moses* called *Exodus*.

NOTES

NOTES

ON THE

Book of EXODUS.

CHAP. I.

The ARGUMENT.

The Names of the Sons of Israel who came into Egypt. They multiply there when oppressed by a new King. The Midwives obey not the King, who commanded them to kill the Male-children of the Hebrews; after which the same Command is given to the People of Egypt.

1. **N**OW these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob.

Gen. 15. 5. And by comparing the number of those that went into Egypt with the number that came out thence, we may learn, that God did make his Promise good.

2. Reuben, Simeon, Levi, and Judah,
3. Issachar, Zebulun, and Benjamin,
4. Dan, and Naphtali, Gad, and Asher.

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1. **T**HESE are the names: God had promised to Abraham that he would exceedingly multiply his seed,

5. And

5. And all the souls that came out of the loyns of Jacob, were seventy souls : for Joseph was in Egypt already.

five persons of Joseph's Family, Gen. 46. 20. which number of the Greek (it being a Translation of great fame and note) is supposed to be followed also, Act. 7. 14. If St. Stephen had in that place followed the Version here, he might have been defended for so doing in his Speech to the Jews; but this is but supposed. Another and more clear account may be given of the number of seventy five mentioned Act. 7. 14. which the Reader may justly expect in its proper place. It will be sufficient at present to observe, That St. Stephen's design (and his words too) are very different from that of Moses here and Gen. 46. Moses gives account of Jacob and his Seed onely, Gen. 46. v. 6, 7, 8, & with Exod. 1. v. 5, 6. but Stephen mentions those onely whom Joseph called into Egypt: Joseph and his two Sons belong not to Stephen's number nor to his design, they being in Egypt already: In a word, Moses reckons Jacob and his Seed, or those that came out of his Loins; Stephen mentions Jacob and his Kindred, which takes in the Wives of Jacob's Sons. See Gen. 45. 10, 11. with v. 5. and Joseph. Antiqu. Book 2. ch. 3. For Joseph, &c. These words seem to refer to v. 4. Joseph is not numbred, though he belong to the number, he being before hand in Egypt. And accordingly in the Greek we find these words at the close of the fourth Verse, and immediately before those words, where our English begin the fifth Verse.

6. And Joseph died, and all his brethren, and all that generation.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied; and waxed exceeding mighty; and the land was filled with them.

7. Was filled: In the space of two hundred years and upwards, the seventy increased to about six hundred thousand

Men, Exod. 12. 37. a thing not at all incredible: for supposing but fifty Men that should beget Children, and that not till they arrived at twenty years of age, and allow them three

three Sons a-piece, yet in the space of two hundred years the whole sum would amount to 2952450; whence it is evident, that the number mentioned (*Exod.* 12.37.) is not to be wondered at, it speaking onely the Divine Blessing and Veracity.

8. Now there arose up a new king over Egypt, which knew not Joseph.

8. A new king: Of a new House and Family perhaps [*Joseph. Antiq.* l. 2. c. 5.]

Knew not: i. e. He did not consider and regard what Joseph had done, *Hos.* 2. 8.

9. And he said unto his people, Behold, the people of the children of Israel are more and mightier then we.

9. He said: The King of Egypt's pretences for his oppressing the Israelites were [I.] Their great

Number (*v.* 9.) [II.] Their joining with the Enemies of Egypt, if War should happen (*v.* 10.) [III.] Lest they should go out of Egypt when they pleased (*v.* 10.)

10. Come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

12. The more they multiplied: So vain a thing it is to endeavour to make void God's Counsel, *Prov.* 19. 21.

13. And the Egyptians made the children of Israel to serve with rigor,

13. Rigor: Without Mercy: Hence Egypt is called *An House of Bondage*, *Exod.* 20. 2.

14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigor.

15. And the king of Egypt spake to the Hebrew midwives (of which the name of one was Shiprah, and the name of the other Puah.)

15. *Midwives* (of which, &c. These, 'tis like, were principal Midwives, the command being given also to the rest.

16. And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him, but if it be a daughter, then she shall live.

17. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

17. *Feared God:* i.e. They more feared God's displeasure than they did Pharaoh's.

18. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19. And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them.

19. *Lively:* They have great vigor, and are skilfull. See the Chaldee and Vulgar Latin.

20. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

20. *Dealt well:* They that fear God receive many blessings in this life, Eccles. 8. 12, 13.

21. And it came to pass, because the midwives feared God, that he made them houses,

21. *He made them houses:* Them, i.e. the Israelites, and not the Midwives, it being

being of the Masculine Gender in the Hebrew. That is, God by this means multiplyed and increased the *Israelites*, which is expressed by making them Houses. See *Gen. 16.2. Ruth 4. 11. Ps. 127. 1, 3. Gen. 30. 3. 2 Sam. 7. 11.*

22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

22. All his people: Not leaving it to the care of the Midwives any longer.

CH A P. II.

The ARGUMENT.

Moses is born, and bidden, and laid in the Flagg. Pharaoh's Daughter finds him, and brings him up. He kills an Egyptian, reproves one of the Hebrews, and fleeth into Midian, marrieth Zipporah, by whom he had Gershom. God regards the Misery of the Hebrews.

1. **A**ND there went a man of the house of Levi, and took to wife a daughter of Levi.

of Levi: Her name was Jochebed, and she was Amram's Father's Sister, *Exod. 6. 20.* The Family of Israel was as yet small, and the Law of Marriages not yet given. This was afterward forbid, *Lev. 18. 12.*

2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

1. A Man: Called Amram, *Exod. 6. 20. Numb. 26. 59.* A daughter

2. A goodly child: A beautifull Child. *Heb. 11. 23. Act. 7. 20.* [See Joseph, *Antiqu. l. 2. c. 5.*]

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

4. And his sister stood afar off, to wit what would be done to him.

4. His sister: viz. Miriam, Exod. 15. 20.

5. And the daughter of Pharaoh came down to wash her self at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

5. The daughter of Pharaoh: Called Thermuthis by Josephus.

6. And when she had opened it, she saw the child, and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews children.

6. This is one of the Hebrews children: She might very well thus judge, not onely because he was circumcised as

the Hebrews were, but because she saw him thus exposed for fear of being discovered and killed according to the King's Command.

7. Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

7. His sister: Who had placed her self as she might see what became of her Brother.

8. And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother.

8. Go: She was the more inclined, not onely because the Child was beautiful,

but because she had none of her own.

as Josephus tells us.

9. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

10. Her son: He adopted Son, as the Vulgar hath it. She called his name Moses: i. e. Drawn out, from a word that sig-

nifies to draw out. See Ps. 18. 16. Josephus likewise tells us, That Moses, even among the Egyptians did signifie one saved from the Waters,

11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burthens: and he spied an Egyptian smiting an Hebrew, one of his brethren,

12. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Authority was. However, Moses would have understood, how that God

11. Grown: Not onely in Stature (of which v. 10.) but in Strength and Years: He was now full forty years old, Act. 7. 23.

12. He slew the Egyptian: His example is not to be imitated by us who do not know what his supposed his brethren

13. The second day: i. e. The next day, Act. 7. 26.

13. And when he went out the second day, beheld, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

14. A prince: Heb. a Man a Prince. A ruler and a judge: Act. 7. 27.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

16. Priest, Or, Prince: It is very possible he might be both Priest & Prince also. See Gen. 47. 22.

17. And

17. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock,

but the Flocks, or some Servants who were under the Daughters.

18. And when they came to Reuel their father; he said, How is it that you are come so soon to day?

And Jethro was also called Hobab. See Numb. 10. 29. Judg. 4. 11. It is usual in the Scripture to call the Grandfather, Father. See Gen. 24. 48. [V. M. B. Israel. Concil. in Ex. qu. 1.]

19. And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20. And he said unto his daughters, And where is he? why is it that ye have left the man? Call him, that he may eat bread.

21. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

17. Drove them away: Them, i.e. the Daughters (taking the Masculine Gender in the Hebr.)

18. Reuel their father: Reuel was Jethro's Father, and their Grandfather.

21. Zipporah his daughter: i.e. The Daughter of Jethro. See the Greek (v. 16.)

22. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

22. Gershom: Ch. 18. 3. the former part of which word signifies a Stranger in the Hebr.

23. And it came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob,

24. Covenant: Gen. 15. 14. and 45. 4.

24. And God looked upon the children of Israel, and God had respect unto them. 25. God had respect unto them: Heb. Knew them. God had a mercifull regard to them: See the Chaldee, and Psal. 1. 6. 31. 7.

CHAP. III.

The ARGUMENT.

Moses keeps the Flock of Jethro, and comes to Horeb. The burning Bush not consumed. Moses is appointed by God to deliver the Children of Israel out of Egypt. Of the Name of God. The Message of Moses. God fore-tells the Event or Success of his undertaking.

1. **N**OW Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

1. **T**HE Priest of Midian: He succeeded his Father, (See ch. 2. 16.) Who, it is probable, was now dead, this being forty years after Mo-

ses came to Midian, Act. 7. 30. Back-side of the desert: i. e. A great way into the desert. See the Vulgar Latin. Mountain of God: i. e. The Mountain where the glory of God was revealed; says the Chaldee. Horeb: So called probably from the dryness of the place, Dent. 8. 15. The same with Sinai: See Act. 7. 30.

2. And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

2. In a flame: See Act. 7. 30. Bush: From the Hebrew word Sinai seems to have been called. Not consumed: This was a fit representation of the condition of the Israelites in Egypt, who were greatly afflicted, but not consumed there. Συμβολον δὲ ἡ τοῦ ἱεροῦ καταβολὴ τῆς ἀδυναμίας τοῦ θεοῦ ὅτι οὐκ ἐσθλὸν αὐτοῦ ἔστιν ἀδύνατον.

tion of the condition of the Israelites in Egypt, who were greatly afflicted, but not consumed there. Συμβολον δὲ ἡ τοῦ ἱεροῦ καταβολὴ τῆς ἀδυναμίας τοῦ θεοῦ ὅτι οὐκ ἐσθλὸν αὐτοῦ ἔστιν ἀδύνατον.

אֶשְׁרָאֵלָהּ, &c. [Phil. Jud. Vit. Mos. l. 1.] i.e. The burning Bush was a Symbol (or, Representation) of the oppressed, and the flaming Fire of the oppressors. That what was burning was not consumed, did portend (says the same Author) that those who were afflicted by the violence of their enemies, should not perish; and that the attempt of their enemies should be frustrated; and that the present troubles of the afflicted should have a good end.

3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

3. Not burnt: i.e. Not burnt up.

4. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

4. Moses, Moses: To raise his attention.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

5. Put off thy shoes: Vid. Josh. 5. 17. *אֶת* 7. 33. As a token of humility and reverence, 2 Sam. 15. 30.

אֵל 20. 2, 4. Hence the Jews in after-times thought themselves obliged to put off their Shoes when they went into the Sanctuary. [Maimon. *Beth Hab-bechirah*, c. 7.] vid. *Eccles.* 5. 1. Holy ground: By God's appearing there it was separated from common use, and so was to be esteemed, vid. 2 Pet. 1. 18.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God. which God manifested himself. See

6. I am the God of, &c. *Matt.* 22. 32. *אֵל* 7. 32. To look upon God: i.e. To look upon that glorious appearance by the Chaldees,

7. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrows,

8. And

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

8. And a large: Not very large in itself, but yet large in respect to their dwelling in Goshen, and big enough to receive all the Israelites. Milk and honey: A Land of great plenty. See Deut. 8. 7, 8, 9.

9. Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

12. This shall be a token: Or, this (i. e. the appearance in the Bush, v. 2.) is a token unto thee that I have sent thee. Upon this mountain: This

was verified afterward at the giving of the Law. And this was a farther token that Moses was sent by God, Isa. 7. 14.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

13. What is his name? The Israelites are supposed to inquire more particularly of the Nature of that God, who appeared to, and sent Moses. God and his Name are one, and

the Name of God is put for God himself.

14. And

14. And God said unto Moses, *I AM THAT I AM*: And he said, Thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you.

Revel. 16. 5. This imports God's Essence, and that whereas the Egyptian Gods were but Creatures, the God of Israel was the eternal Being; Thus they may learn the difference (says one of the Ancients) between that which is, and that which is not. And that no Name can properly be given to me, to whom alone it appertains to be, [Phil. Jud. de Vit. Mos. li.] An Idol is nothing; the Egyptian Deities were but Creatures; the God of Israel the eternal Being. *I AM*: it may be rendred (as may the former words) *I will be*. As God is, so He will be. And this belongs to him alone; no Creature can say *I will be*.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16. Go and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

17. And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The LORD God of the

14. *I AM THAT I AM*: i. e. He whose Being is from himself, necessary and indefectible. Who was, and is, and will be,

15. My memorial: Whereby I will be mentioned, Heb. 124. Psal. 135. 13.

18. Three days journey: i. e. To Hareb, v. 12. Pharaoh was to be tried with this request.

Hebrews

Hebrews hath met with us ; and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the LORD our God.

19. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

19. No, not by a mighty hand: Or, but by a strong hand. And to this sense the words

are rendered by the Vulgar Latin and the LXII. See v. 20.

20. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22. But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall take of the Egyptians.

22. Borrow: Or, ask and beg. For so the Hebrew word signifies, Judg. 8:24. And then the Jewels, &c. were given, rather than lent: And this speaks the great kindness of the Egyptians to the Israelites

at their departure, according to what is said, v. 20. I will give this people favour in the sight of the Egyptians. And thus Josephus relates it, who says, That they honoured the Hebrews with gifts: Some to hasten their departure, and others upon the account of their neighbourly conversation, vid. ch. 11. 2. and 12. 35. Spoil: Or, Empty, as the Chaldee hath it: i. e. You shall leave them in a condition like those that are spoiled. The Egyptians: Or, Egypt. See the Notes on ch. 11. 2.

C H A P. IV.

The ARGUMENT.

Moses is enabled to do marvellous Works to gain belief that he is sent by God. He pleads his want of Eloquence. God promiseth his assistance, and appoints Aaron also as his Assistant: Moses leaves Jethro, and with his Wife and Sons makes towards Egypt. He is instructed how to apply to Pharaoh for the deliverance of his People. His Son is circumcised. He meeteth Aaron. The Israelites give them credence, and own the good Providence of God appearing toward their deliverance.

1. **A**ND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

v. 9. and compare it with ch. 3. 18.

2. And the LORD said unto him, What is that in thine hand? And he said, A rod.

1. **T**hey will not believe: *M*ose might well suppose that the *I*sraelites would not presently, and without a sign, give him credit. See

2. *W*hat is that in thine hand? *T*hese words make way for that which follows.

3. And he said, Cast it on the ground, and he cast it on the ground; and it became a serpent: and Moses fled from before it.

4. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

4. *I*t became a rod in his hand: *A*s this sign was designed to gain the *I*sraelites belief, (v. 5.) so it was very instructive also

to them: The turning of a rod or staff into a Serpent, did fitly represent their past, and their present Condition under *Pharaoh*:

Pharaoh: And the turning the Serpent into a Rod, or Staff, was a fair Symbol of that deliverance from their present Bondage which was promised to them. Besides, *Moses* is confirmed and encouraged in his Office, which he would have declined (as he fled from the Serpent) by his taking the Serpent by the Tail, and turning it into a Staff.

5. *That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.* 5. *That they may believe, &c.* These words acquaint us with the great End of this Sign. See *John* 10. 31.

6. *And the LORD said unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.* 6. *As snow.* This was afterward reputed a sign of a most dangerous sort of Leprosy: (see *Numb.* 12. 10, 12,) and therefore a fit Symbol of the calamitous condition of the *Israelites* at this time.

7. *And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh.* 7. *As his other flesh.* And this might fairly put them in mind, that their present condition was not without hope.

8. *And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.* 8. *That they will believe: Or, that they may believe.* For these words do not so much fore-tell the Event, (see v. 9.) as they do the design and purpose of these Signs.

9. *And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the* 9. *Shall become:* Heb. *Shall be, and shall be:* i.e. It shall certainly be so.

water of the river, and pour it upon the dry-land: and the water which thou takest out of the river, shall become blood upon the dry-land.

10. And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

An usual form of speech among the Hebrews this is, by which they describe the time past. Nor since thou hast spoken, &c. i. e. This want of utterance hath not been removed since thou hast given me Commission to go into Egypt. *Lev. 10. 10. 11. 12.*

11. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

Moses, whom God would send. Send by the hand of him who is to be sent, says the Chaldee.

14. And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

10. Eloquent: Heb. A man of words: i. e. He was not of a ready speech or utterance. Heretofore: Heb. Since yesterday, nor since the third day.

12. With thy mouth: See *Matth. 10. 19. Mark 13. 11. Luc. 12. 11.*

13. Wilt send: Or, shouldest send. Many have thought that Moses means the

16. And

16. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee in stead of a mouth; and thou shalt be to him in stead of God.

16. Thou shalt be to him instead of God: Vid. Ch. 7. 1. Thou shalt command him, and make my Will known to him.

17. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18. And Moses went and returned to Jethro his father-in-law; and said unto him, Let me go, I pray thee, and return unto my brethren, which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19. And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead, which sought thy life.

20. And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

20. Sons: His two Sons, Gershom and Eliezer. An ass: The Greek renders it in the Plural; the Enallage of Number

is very usual with the Sacred Writers. The rod of God: i.e. The Rod or Staff which God commanded him to take, (v. 17.) and with which he was to work Signs.

21. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

21. I will harden, &c. i.e. I will (after he hath hardened his own heart) leave him to his stubbornness and impenitence. See ch. 9. 34.

22. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my first-born.

22. First-born: i.e. Beloved and favoured more than the other Nations, as the first-born.

23. And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

24. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. *The LORD met him: The Angel of the Lord, say the Greek and Chaldee. Sought to kill him: i. e. Inflicted probably some disease upon him.*

25. Then Zipporah took a sharp stone, and cut off the fore-skin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

Sharp stone: Or, knife, which, according to the Custom then, was made of a sharpened stone; vid. Josh. 5. 2. Cast it: Heb. Made it touch. His feet: i. e. The Child's whom she circumcised. Surely a bloody Husband art thou to me: What we translate Husband, is observed to signify Son-in-law: And these words are with great probability supposed to express, that her Son was now circumcised; and to be referred to her Son, not to Moses, who is called a bloody Son, because of the Circumcision. By Circumcision persons were admitted into Covenant, and received into the Church and Family of the true God. And he that was thus received, might very fitly be called by this Name, which signifies one received into a Family by Marriage: He was henceforth a Son of God, and obliged to obey the Laws of this Church or Family, Gal. 5. 3. compare Josh. 5. 9. [See Mr. Mede's Disc. on the place.]

26. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27. And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

28. And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29. And Moses and Aaron went, and gathered together all the elders of the children of Israel.

30. And

30. *And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.* 30. *Spake: Vid. v. 16. And did: i.e. Moses did see, v. 17.*

31. *And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.* 31. *Bowed: Out of Reverence and Thankfulness to God.*

CHAP. V.

The ARGUMENT.

Pharaoh refuseth to let the Israelites go out of Egypt; instead of that does encrease their task, and refuseth to bear their just Complaints. They thereupon apply themselves to Moses and Aaron, and Moses represents their case to God.

1. **A**ND afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 1. **G**O: Viz. Out of Egypt. See ch. 4. 23. That they may hold a feast unto me: i.e. A Religious feast, Let my Son go, that he may serve me: Ch. 4. 23. Sacrifice was

a considerable part of this Service, (v. 3.) In the Wilderness: The Wilderness was a convenient place for the Service and Worship of God, which requires great attention and abstraction: The Labors of Egypt, and the Wars and Conquests of Canaan could not but be in great measure a hindrance to them. And Philo brings in Moses and Aaron, saying thus to Pharaoh, viz. That they must in the Wilderness perform their sacred Rites, which were different from those of other Men; and that also after such a way

way and manner as required recess, because of the different usages in this Divine Worship from what was elsewhere practised or allowed, [De vit. Mol.]

2. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

2. Who is the LORD, &c. The Name of the Lord is not revealed unto me; says the Chaldee. See ch. 3. 19.

3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

3. The God of the Hebrews hath met with us; Vid. Ch. 3. 18. The God who wrought great Deliverances for the Hebrews, and particularly for Abraham, Isaac and Jacob, who

were of that Race, and is therefore able to save his Servants. Lest he fall upon us, &c. Which would prove a loss to Pharaoh.

4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

4. Wherefore do ye, &c. Pharaoh takes no notice of what Moses and Aaron said, v. 3. which contained

ed Motives to persuade him to let them go.

5. And Pharaoh said, Behold the people of the land now are many, and you make them rest from their burdens.

6. And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

6. Task-masters of the people and their officers: These Task-masters were Egyptians, appointed to exact Labour from the Israelites. But the Officers were Israelites, who were by the Egyptians set over their Brethren, and to see that they did their task, and were to answer for their neglect. See v. 14. and v. 19. These are rendered by the Greek by a word that signifies Scribes,

Scribes, and were probably of the Elders of the People, ch. 3. 18.

7. *Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.*

were made, or perhaps to burn the latter is a sense not at all repugnant to the words used in the Hebrew.

7. *Straw to make Brick:* This Straw was either to mingle with the Earth of which the Bricks

were made, or perhaps to burn the latter is a sense not at all repugnant to the words used in the Hebrew.

8. *And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish ought thereof, for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.*

8. *Therefore, &c.* Their desire of going out of Egypt to serve God, is by Pharaoh imputed to idleness both here and v. 17. Whereas, in truth, (though the Wor-

ship of God require Abstraction from worldly Cares, see the Note on v. 1. Yet) he that serves and worships God as he ought to do, is so far from being idle, that he is not onely employed in the main and greatest business, but does it with all his Power and Might. It requires the whole Man, and the greatest Application that is possible.

9. *Let there more work be laid upon the men, that they may labor therein: and let them not regard vain words.*

9. *Let there more work, &c.* Heb, *Let the work be heavy upon the men.*

10. *And the task-masters of the people went out, and their officers, and they spake to the people, saying; Thus saith Pharaoh, I will not give you straw.*

11. *Go ye, get you straw where you can find it; yet not ought of your work shall be diminished.*

12. *So the people were scattered abroad throughout all the land of Egypt, to gather stubble in stead of straw.*

13. *And the task-masters hasted them, saying, Fulfill your works, your daily tasks, as when there was straw.*

13. *Your daily tasks:* Heb. *A matter of a day in his day*; i.e. so much as is expected every day.

14. *And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to day, as heretofore?*

14. *The officers of the children of Israel who were Israelites.* See v. 6.

15. *Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?*

that Pharaoh did not allow of their hopes that he would redress it.

15. *Unto Pharaoh:* And not unto the Task-masters who were set over them, upon a presumption

16. *There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people.*

16. *In thine own people:* i.e. In the Task-masters. They do not here charge Pharaoh.

17. *But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the LORD.*

18. *Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.*

19. *And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.*

20. *And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.*

21. *And they said unto them, The LORD look upon you, and judge: because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.*

21. *To be abhorred:* Heb. *To stink*; i.e. We are rendered vile in the sight of Pharaoh.

22. *And*

22. And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil intreated this people? why is it that thou hast sent me?

22. Unto the Lord: Who was alone able to help them in their Calamity.

23. For since I came to Pharaoh to speak in thy name, he hath done evil unto this people; neither hast thou delivered thy people at all.

23. Neither hast thou delivered thy people at all: Hebr. Delivering thou hast not delivered.

CHAP. VI.

The ARGUMENT.

God reneweth his Promise of delivering the Israelites out of Egypt. Of the name JEHOVAH. Moses is again commanded to go unto Pharaoh. Of the Families of Reuben, Simeon and Levi.

1. **T**HEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

1. **W**ITH a strong hand: i. e. Being thereunto compelled with severe judgments, V. c. 3. v. 19, 20.

2. And God spake unto Moses, and said unto him, I am the LORD:

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

3. God Almighty: Or, God All-sufficient, V. Gen. 17. 1. God gave unto Abraham, Isaac and Jacob great proofs of his Almighty Power, and many promises also of the Land of Canaan. But by my name JEHOVAH was I not known to them: It is not said, That this name was not known to them. (See Gen.

Gen.

Gen. 22. 14.) Nor can the words be understood of the Letters of the Name; but it is, *by my name JEHOVAH was I not known, &c.* By this name must be understood that which it doth signify. JEHOVAH denotes not only God's Eternal Being, but his giving of Being to other things, and especially the performing his Promise. Now *Abraham, Isaac and Jacob* had received Promises, but enjoyed not the thing promised: The time was now come in which God would bring to pass what he had promised; and now they should know that he is the Lord, *V. Isa. 49. 23. 6. 52. 6. 60. 16.* The knowing him by his name JEHOVAH implies the receiving from him what he had promised before. He is not called JEHOVAH till he had finished the Creation, *Gen. 2. 4.* The doing of that which He before decreed and promised speaks Him to be JEHOVAH. See *Exod. 20. 2.* This Interpretation agrees exactly with the Context. For in the very next words God lets them know, that he would make good his Promise, which is expressed by establishing his Covenant, *v. 4.* and declares, that he remembers his Covenant, *v. 5.* And then follow these words, *Wherefore say unto the children of Israel, I am JEHOVAH, and I will bring you out, &c. V. 6.* with *v. 7, 8.* For the farther clearing of this matter it is to be remembered, That God is said to make himself known to those whom he takes into Covenant. Thus, in *Judah* is God known, *Psal. 76. 1.* Again, *In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made my self known unto them in the land of Egypt; when I lifted up my hand unto them, saying, I am the Lord your God: In the day that I lifted up my hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, &c. Ezek. 20. 5, 6.* When God entered into Covenant with *Abraham* it was by the name of *God Almighty*, *Gen. 17. 1.* upon which he promiseth to his Seed the Land of *Canaan*, *v. 8.* By this name *Isaac* blesteth *Jacob* and bestows on him the Blessing of *Abraham*, *ch. 28. 3, 4.* By this name *Jacob* blesteth *Joseph*, *ch. 48. 3, 49. 25.* God lets them here know, that he who had made a Promise to their Fathers by the name of *God Almighty*, would now confirm His Covenant to them, and make his Promise good by the name of JEHOVAH. Say unto the children of Israel, I am JEHOVAH:

YAH: i. e. I will make good to you what I promised by the name of God Almighty. And ye shall know that I am JEHOVAH your God. And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage, I am JEHOVAH, Exod. 6. 6, 7, 8.

4. *And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.*

4. *My covenant with them: God promised Abraham the Land of Canaan, Gen. 15. and renewed this promise afterward.*

5. *And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.*

6. *Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched-out arm, and with great judgments.*

6. *Wherefore say, &c. i. e. Assure them I will make good my promise. See v. 7, 8.*

7. *And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.*

8. *And I will bring you in unto the land, concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.*

8. *I did swear: H. Lift up my hand. See Gen. 14. 22.*

9. *And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.*

9. *For anguish of spirit: Heb. Shortness, or, Straitness. They were dejected in their Spirits*

through their bondage, and not prone to believe the tidings of their Deliverance. See the LXXII.

10. *And*

10. And the LORD spake unto Moses, saying,
 11. Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips.

12. Uncircumcised lips: That is, not eloquent: He complained before of an impediment, which not being taken away he calls his Lips Uncircumcised.

13. And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

14. These be the heads of their fathers houses: The sons of Reuben the first-born of Israel; Hanach, and Pallu, Hezron, and Carmi: these be the families of Reuben.

Aaron, who descended from Levi, the third Son of Jacob; and hence it is that the following account of Reuben and Simeon is premised, lest they should be thought to be condemned.

15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

15. And the sons; 1 Chron. 4. 24

16. And these are the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: And the years of the life of Levi were an hundred thirty and seven years.

16. Of the sons of Levi: Num. 3. 17. 1 Chron. 6. 1.

17. The sons of Gershon; Libni, and Shimi, according to their families.

18. And

18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath were an hundred thirty and three years.

18. Sons of Kohath: Numb. 26. 57. 1 Chron. 6. 2.

19. And the sons of Merari; Mahali, and Mushi, these are the families of Levi, according to their generations.

20. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: And the years of the life of Amram were an hundred and thirty and seven years.

20. Amram: V. ch. 2. 2. Numb. 26. 59. His father's sister; See the Notes on ch. 2. 1.

21. And the sons of Izhar; Korah, and Nepheg, and Zichri.

22. And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23. And Aaron took him Elisheba daughter of Aminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinebas: these are the heads of the fathers of the Levites, according to their families.

25. She bare him: V. Numb. 25. 11.

26. These are that Aaron and Moses, to whom the LORD said, bring out the children of Israel from the land of Egypt, according to their armies.

27. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

27. These are that Moses and Aaron: See the Notes on v. 14.

28. And

28. And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29. That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

29. I am the LORD: The JEHOVAH, v. 3. who am ready to accomplish what I have formerly promised.

30. And Moses said before the LORD, Behold, I am of uncircumcised lips: and how shall Pharaoh hearken unto me?

30. Uncircumcised: See v. 12.

CHAP. VII.

The ARGUMENT.

Moses is farther directed and encouraged in his Message to Pharaoh. His Rod is turned into a Serpent. The Magicians of Egypt do the like. Pharaoh's Heart is hardened. The Waters are turned into Blood. The Magicians do so. Pharaoh's Heart is hardened.

1. **A**ND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

1. A God: i. e. A Prince, or Master. See the Chaldee, and the Notes on ch. 4. 16. Thy Prophet: Thy Interpreter,

says the Chaldee. Thy Mouth to speak for thee. See ch. 4. 16. that being one great Office of a Prophet, Deut. 18. 18. Serab. 6. 30.

2. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3. And I will burden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4. But

4. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt; by great judgments.

4. My hand: My powerfull Plague or Stroke, as the Chaldee hath it. The Hand being the instrument whereby we effect what we desire, does fitly express the Power of him that doth effect. Mine armies:

V. ch. 6. 26. and ch. 12. 41.

5. And the Egyptians shall know, that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

5. Shall know that I am the LORD: See ch. 6. 7. and the Note on ch. 6. 3.

6. And Moses and Aaron did as the LORD commanded them; so did they.

7. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

7. Fourscore years old: This agrees well with Act. 7. 30. and speaks God's Power and Providence, V.

Deut. 34. 7. 2 Cor. 12. 9.

8. And the LORD spake unto Moses, and unto Aaron, saying,

9. When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

9. A serpent: V. ch. 4. 3. The Greek render it a Dragon.

10. And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11. Then

11. Then Pharaoh also called the wisemen, and the sorcerers: now the magicians of Egypt, they also did in like manner with their incantments.

(called Jonathan's) calls them Janis and Jambres. These Magicians are mentioned not onely among the Jewish Writers, but among the Heathen also; particularly, by Apuleius. With their incantments: i. e. With their secret sleights or jugglings: The Hebrew word is thought to import an hidden and secret, and therefore a commonly unaccountable, Art.

12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

And though the Magicians turned Water into Blood, and brought Frogs upon Egypt, we do not find that they were able to turn that Blood into Water, and send away the Frogs which they had brought upon the Land, as Moses did (ch. 8. 13.) They were permitted to punish, but had not power to relieve the Egyptians.

13. And he hardened Pharaoh's heart, that he hearkened not unto them, as the LORD had said.

Or hard: i. e. Pharaoh's Heart was hardened, as the Vulgar and Chaldee render it. And we find the same words in the Hebr. so rendered (v. 22.) not onely by the Greek and Latin, but by the English Version also. Nor is there any person mentioned either in the one place or in the other. See ch. 8. 32. and the Note upon it. That he hearkened not: Or, And he hearkened not, Hebr.

14. And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

11. The magicians: Janes and Jambres withstood Moses; says the Apostle, 2 Tim. 3. 8. and the Chaldee Paraphrase

12. They became serpents: Not without the Divine Permission: But then their Rods which be-

13. And he hardened Pharaoh's heart: Or, And Pharaoh's heart waxed strong,

14. Is hardened: Or, is heavy and dull, and not easily moved.

15. *Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the river's brink, against he come: and the rod which was turned to a serpent shalt thou take in thine hand.*

15. *Goeth out: Moses is directed to take this opportunity of meeting with Pharaoh, it not being perhaps early for him to have access to his Court.*

16. *And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldst not hear.*

16. *In the wilderness: See the Notes on ch. 5. 1.*

17. *Thus saith the LORD, Behold, I will smite thee thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand, upon the waters which are in the river, and they shall be turned to blood.*

17. *I will smite with the rod that is in mine hand: God commands, Moses directs, and Aaron smites (v. 19, 20.) And God may be therefore said to do*

that which by his Command was done, and by his Power. To blood: This was a great plague to the Egyptians, who wanted Rain (Deut. 11. 10, 11.) and were by this means deprived of their Food from the Fish (v. 18. and Numb. 11. 5.) and of their Drink also (v. 18.)

18. *And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.*

19. *And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.*

20. And Moses and Aaron did so, as the LORD commanded: and he lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river, were turned to blood.

20. Turned to blood: And, that so, it was, appears from what follows (v. 21.) that the Fish died, and the River did stink, so that the Egyptians could not drink as formerly.

21. And the fish that was in the river died: and the river stunk, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them, as the LORD had said.

22. And the Magicians of Egypt did so: And that they might do, the Waters being changed successively, and not all at once; besides that they digged for Waters, as appear from vers. 24. Vid. *Wisd.* 17-7.

23. And Pharaoh turned and went into his house, neither did he set his heart to this also.

23. Neither did he set his heart: i.e. He regarded not: This speaks his wilful neglect. See v. 16.

24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25. And seven days were fulfilled, after that the LORD had smitten the river.

CHAP. VIII.

The ARGUMENT.

The Plague of Frogs. The Magicians do also the like. Pharaoh sues to Moses and Aaron for the removal of the Frogs,

Frogs, and promiseth thereupon to dismiss the Israelites. The Frogs are removed. Pharaoh hardens his Heart. The Plague of Lice. The Magicians not able to do the like. The Plague of Flies. Pharaoh inclines to let the Israelites go, but upon the removal of them hardens his Heart.

1. **A**ND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. 2. All thy borders: i.e. The whole Land of Egypt.

3. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs. 3. Kneading-troughs: Or, Dough.

4. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5. And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt: 7. And the magicians: Wild. 17. 7. See the Notes on ch. 7. 12.

8. Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go. 8. Intreat the LORD: Pharaoh is forced to this, his Magicians not being able to remove the Frogs which they were

ple go, that they may do sacrifice unto the LORD.

were permitted to bring upon the Egyptians.

9. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, that they may remain in the river onely.

9. *Glory over me:* Or, *Have this honour over me, i. e. Have thou the honour of appointing me the time when I shall intreat the Lord for thee. See*

u. 10. and Judg. 7. 2. *When:* Or, *Against when. To destroy:* Heb. *To cut off.*

10. And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.

10. *To morrow:* Or, *Against to morrow.*

11. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river onely.

12. And Moses and Aaron went out from Pharaoh, and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

12. *Because of the frogs which he had brought against Pharaoh:* Or, *Concerning the appointed time which was agreed on*

before for the removing the Frogs. In this Sense the Greek understood the words.

13. And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14. And they gathered them together, upon heaps, and the land stank.

15. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the LORD had said.

15. *Respite:* i. e. *That the Plague was removed.*

16. And

16. And the LORD said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17. And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice, in man and in beast: all the dust of the land became lice, throughout all the land of Egypt.

17. Lice: One of the Ancients inquires, Why God punished the Egyptians with such vile and inconsiderable Animals, rather than with Bears, Leopards, Lions, and such ravenous Crea-

tures, or the Serpents of Egypt, which would quickly have destroyed them! And his answer is, That God designed to correct not to destroy the Egyptians: For had he designed their destruction he needed not the help of any Animals, he might have done it by Plague or Famine. When Men (says he) wage War they furnish themselves with the most powerfull assistance; but the powerfull God, when he designs to inflict evils, makes use of the smallest and most inconsiderable Instruments; what smaller than Lice, and yet the Egyptians were forced to own the Finger of God [Phil. de vit. Mos. l. 1.]

18. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast.

18. Did so: i. e. They attempted to do the like.

19. Then the magicians said unto Pharaoh, This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them, as the LORD had said.

19. This is the finger of God: Or, This Plague is of God's inflicting: See the Chaldee. The Power of God is re-

presented by his Hand or Finger in the Scripture Phrase, Ps. 8. 3. See Luk. 11. 20. The Magicians do here confess God's Work, and are not able to do the same. And Pharaoh's heart was hardened: These are the same words in the Hebr. with those ch. 7. 13. and they do imply, that Pha-

Pharaoh hardened his own Heart: He continued in his obstinacy after the Magicians were baffled, and were forced to acknowledge the Finger of God. See v. 32.

20. And the LORD said unto Moses, rise up early in the morning, and stand before Pharaoh, (so he cometh forth to the water) and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

21. Swarms of flies: Or, A mixture of noisome Beasts.

22. And I will sever in that day the land of Goshen in which my people dwell, that no swarms of flies shall be there, to the end thou mayest know that I am the LORD in the midst of the earth.

22. I will sever, &c. By making this wonderfull difference this Plague was rendered the more convictive, and Pharaoh the more inexcusable.

23. And I will put a division between my people and thy people: to morrow shall this sign be.

23. A division: Heb. A redemption: And so it was to the Israelites a Rescue and Redemption, and a distinguishing Mercy. See Psal. 111. 9. Isa. 43. 2, 3. To morrow: Or, By to morrow.

24. And the LORD did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

24. There came: See Wisd. 16. 9. A grievous swarm: Not onely a very troublesome but a very numerous swarm. Corrupted: Or, destroyed.

25. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26. And

26. And Moses said, It is not meet so to do: for we shall sacrifice the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

the *Vulgar* and the *Chaldees* understand the words; at least, the Beasts which the *Egyptians* abstain from, and will neither eat nor kill, *V. Gen. 43. 32.* and the Notes on that place.

27. We will go three days journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

26. It is not meet: It is not right, God having called the *Israelites* out of *Egypt*, *V. ch. 3. 18.* The abomination of the *Egyptians*: Or, The things which the *Egyptians* worship, as

27. As he shall: See *ch. 3. 18.*

28. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness: only you shall not go very far away: intreat for me.

29. And Moses said, Behold, I go out from thee, and I will intreat the LORD, that the swarms of flies may depart from Pharaoh, from his servants, and from his people to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30. And Moses went out from Pharaoh, and intreated the LORD.

31. And the LORD did according to the word of Moses: and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

32. And Pharaoh hardened his heart at this time also, neither would he let the people go.

32. Hardened his heart at this time also: As he had done before (*v. 19.*) so he did again, after a new Plague, that spoke not only the Power but the peculiar Providence of God (*v. 22, 23.*) and all this after his Magicians had acknowledged the Power of God.

CHAP. IX.

The ARGUMENT.

A grievous Murrain. Pharaoh's Heart is hardened The plague of Boils. The plague of Hail, and the grievous Effects of it. Pharaoh sues to Moses and Aaron to be delivered from it, and promiseth to let the Israelites go. The Hail is removed; and Pharaoh thereupon hardens his Heart, and refuseth to let the People go.

1. **T**hen the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2. For if thou refuse to let them go, and wilt hold them still,

3. Behold, the hand of the LORD is upon thy cattel, which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

3. *A very grievous murrain: i.e. A great and general Mortality, as appears from v. 6. What we render Murrain, signifies the Pestilence, when it is referred*

unto Men, and is very frequently, by the Greek, rendered by a word which signifies Death.

4. And the LORD shall sever between the cattel of Israel, and the cattel of Egypt: and there shall nothing die of all that is the children of Israel.

5. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

4, 5. *And the LORD, &c. This great Plague was accompanied with some circumstances, which did render it more fit to work upon Pharaoh: Viz. [1.] That the Israelites did not suffer by it, which was an argument of God's particular*

particular care and providence, v. 4. And, [II.] That God set a time when it should happen, which was an argument that it was God's work, v. 5.

6. And the LORD did that thing on the morrow, and all the cattel of Egypt died: but of the cattel of the children of Israel died not one.

7. And Pharaoh sent, and behold, there was not one of the cattel of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

out excuse for his Infidelity.

8. And the LORD said unto Moses, and unto Aaron, Take to you handfulls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.

9. And it shall become small dust in all the land of Egypt, and shall be a boyl breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt.

10. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boyl breaking forth with blains, upon man, and upon beast.

11. And the magicians could not stand before Moses, because of the boyl: for the boyl was upon the magicians, and upon all the Egyptians.

their folly being now manifest, 2 Tim. 3. 8, 9.

6. All the cattel: i.e. All that was in the Field, v. 3.

7. And Pharaoh sent, &c. And by this means he was assured of the truth of what is said, (v. 4.) and therefore left without excuse for his Infidelity.

10. And Moses sprinkled: It is very probable that Aaron did so likewise, it being said of them both, that they took ashes. Aboyl: See Rev. 16. 2.

11. Could not stand before Moses: These Magicians at the first withstood Moses, but now are not able to stand before him,

11. And

12. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses:

12. And the LORD hardened: This God is not said to have done till now after five Plagues were past, and Pharaoh had hardened his own heart. God left him to the wickedness of his own heart, when he had sundry times hardened himself before. As the LORD: Ch. 4. 21.

13. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know that there is none like me in all the earth.

14. All my plagues: i. e. All that I have determined to inflict. Thine heart: Which shall be wounded with grief and fear.

15. For now I will stretch out my hand, that I may smite thee, and thy people with pestilence; and thou shalt be cut off from the earth.

16. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

16. For this cause: Rom. 9. 17. Have I raised thee up: Heb. Made thee stand: i. e. I have preserved thee, and kept thee alive,

notwithstanding the foregoing Plagues which have been inflicted. He may be said to be raised up, who is preserved alive when he was in danger of dying, Jam. 5. 14. Thou hast been kept, or preserved; so the Greek render it.

17. As yet exaltest thou thyself against my people, that thou wilt not let them go?

18. Behold, to morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even untill now.

18. Since the foundation thereof: i. e. Since it became a nation, V. 24.

19. Send

19. Send therefore now, and gather thy cattel, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20. He that feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattel flee into the houses.

21. And he that regardeth not the word of the LORD, left his servants and his cattel in the field.

22. And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23. And Moses stretched forth his rod toward heaven, and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26. Onely in the land of Goshen, where the children of Israel were, was there no hail.

26. Was there no hail: See Notes on v. 4 and 5. and Isa. 32. 18, 19.

27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

28. Intreat the LORD (for it is enough) that there be no more mighty thundrings and hail; and I will let you go, and ye shall stay no longer.

28. Mighty thundrings: Heb. Voices of God, Psal. 29. 4, 5.

29. And

29. *And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD: and the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth is the LORD's.*

29. *I will spread abroad my hands: I will extend my hands in Prayer; says the Chaldee. See v. 28. and 1 Tim. 2. 8. The Earth: Psal. 24. 1.*

30. *But as for thee and thy servants, I know that ye will not yet fear the LORD God.*

31. *And the flax, and the barley was smitten: for the barley was in the ear, and the flax was bolled.*

32. *But the wheat and the rie were not smitten: for they were not grown up.*

32. *Not grown up: Heb. Hidden, or dark; i.e. They were not so forward as the Barley.*

33. *And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.*

34. *And when Pharaoh saw, that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.*

35. *And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.*

35. *As the LORD had spoken: As the Lord had commanded, says the Vulgar, referring it to the words immediately going before, By Moses: Heb. By the hand of Moses.*

CHAP. X.

The ARGUMENT.

Pharaoh is threatned with a most grievous Plague of Locusts : Upon this, and his Servants request, he inclines to terms : But they being refused, God sends the Plague of Locusts, and removes them at his request. After which he refuseth to let the people go. After this succeeded the Plague of Darkness. Pharaoh is hardened, and warneth Moses to come no more into his presence.

1. **A**ND the LORD said unto Moses, Go in unto Pharaoh : for I have hardened his heart, and the heart of his servants ; that I might shew these my signs before him :

1. FOR, &c. Or, Though : Ch.

4. 21.

2. And that thou mayest tell in the ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signs which I have done amongst them ; that ye may know how that I am the LORD.

2. Mayest tell, &c. See ch. 9. 16. Dent. 6. 20, 22. Psal. 78. 5, 6, 7.

3. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thy self before me ? Let my people go, that they may serve me.

4. Else if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast.

4. Locusts: Wild 16. 9.

5. And they shall cover the face of the earth, that one cannot be able to see the earth : and they shall eat the residue of that which is escaped, which remaineth unto you

5. The face : Heb. The eye ; i. e. the superficies of the Earth. The Jewish Writers by the Eye of the Earth,

from the hail, and shall eat every tree which groweth for you out of the field.

Earth, understand the Sun, and that the multitude of Locusts did intercept the light

of the Sun, and hinder the Egyptians from seeing the Earth, which agrees very well with what follows in this Verse, and with *vers. 15.* [vid. *Abrauenel*, and the Chaldee on the place.] *The residue*: Ch. 9:32. *Every tree*: Though the Trees were broken by the Hail, yet it does not thence follow that they were altogether rendered unfruitfull.

6. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy father's fathers have seen, since the day that they were upon the earth, unto this day. And he turned himself, and went out from Pharaoh.

6. Have seen: Vid. *Vers. 14.*

7. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet, that Egypt is destroyed?

7. A snare: i.e. An occasion of our ruine.

8. And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; but who are they that shall go?

8. Who: Heb. Who and who, &c.

9. And Moses said, we will go with our young, and with our old, with our sons, and with our daughters; with our flocks, and with our herds will we go: for we must hold a feast unto the LORD.

10. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it, for evil is before you.

10. Let the LORD, &c. These words seem to be spoken scoffingly: q.d. You may as soon expect I should wish you all manner

of good, as that I should let your little ones go.

11. Not so, go now ye that are men, and serve the LORD, for that you did desire. And they were driven out from Pharaoh's presence.

11. For that you did desire: Or, if you desire that. As the words may well be rendered: q. d. If you sincerely persist in that desire.

12. And the LORD said unto Moses, Stretch out thine hand over the land of Egypt, for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

13. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east-wind upon the land all that day, and all that night: and when it was morning, the east-wind brought the locusts.

13. An east-wind: The Greek render it a South-wind: And it might possibly be a South-East Wind. See Numb. 11. 31. with Psal. 78. 26.

14. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

14. Before them there were no such, &c. For their multitude, and the hurt which they did, there had not been the like, nor should there be in the Land of Egypt: is not repugnant to

What we read (Joel 1. 2. ch. 2. 2.) what is affirmed here.

15. For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

16. Called: Heb. Hastened to call.

17. Now

17. Now therefore forgive; I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

as the Hail (as is affirmed, *Wisd.* 16. 9.) or else, because they did destroy the remaining supports of Life.

17. This death! This Plague of the Locusts, which may well be called *Death*; either because they killed Men, as well

18. And he went out from Pharaoh, and intreated the LORD.

19. And the LORD turned a mighty strong west-wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

the Sea of Ruffa, so called, 'tis probable, from the Ruffes or Flaggs that grew about it. It was called the *Red-sea* because it bordered upon the Country of *Edom*, which in the Hebrew Tongue signifies Red, 1 *King.* 9. 26. *Gen.* 25. 30.

19. Cast: Heb. *Fasted*: They were so cast, that as to the event of things it was as if they had been fastened. *Red-sea*:

In the Hebrew it is

20. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21. And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt; even darkness which may be felt.

proceeds from the thick Mists and Fogs of the Air. But the Hebrew word being derived from a word that signifies to feel or to remove, the Chaldee renders it in the latter sense thus, After the darkness of the night was gone; intimating that the day should be turned into dark night.

21. Even darkness which may be felt: Heb. *That one may feel darkness*. This we call *Palpable Darkness*, and it pro-

22. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23. They

23. They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

23. Neither rose any from his place: i. e. Not to any considerable distance. See ch. 16. 29. But all, &c. *Wisd.* 8. 1.

24. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; onely let your flocks and your herds be stayed: let your little ones also go with you.

25. And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

25. Us: Heb. In to our hands.

26. Our cattel also shall go with us: there shall not an hoof be left behind; for thereof must we take to serve the LORD our God: and we know not with what we must serve the LORD, untill we come thither.

26. With what we must serve the LORD, untill we come thither: i. e. What Beasts we may be obliged to offer up, till God give his Command.

27. But the LORD hardened Pharaoh's heart, and he would not let them go.

28. And Pharaoh said unto him, Get thee from me, take heed to thy self, see my face no more: for in that day thou seest my face, thou shalt die.

29. And Moses said, Thou hast spoken well, I will see thy face again no more.

29. I will see thy face again no more: Moses hence seems to have spoken the fol-

lowing words (c. 11.) where he foretells the death of the First-born, before he went out of Pharaoh's presence.

CHAP. XI.

The ARGUMENT.

The *Israelites* are directed to ask of their Neighbours Jewels of Gold and Silver. God gives them Favour with the Egyptians. Pharaoh is threatened with the death of the First-born. Moses leaves Pharaoh in great anger.

1. **A**ND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

favour in the sight of the Egyptians, v. 3. The Greek and Latin render it to the same sense; and Josephus tells us, That the Egyptians honoured the Hebrews with Gifts, partly to hasten their departure: and partly upon the score of that familiarity which was between them as Neighbours, [Jof. Antiq. l. 2. c. 5.] See the Notes on ch. 3. v. 22. Jewels: Ch. 3. 22. and 12. 35.

3. And the LORD gave the people favour in the sight of the

Egyptians. Moreover the man Moses was very great in the land of Egypt; in the sight of Pharaoh's servants, and in the sight of the people.

4. And Moses said, Thus saith the LORD; About mid-night will I go out into the midst of Egypt.

1. **S**AID: Or, *shall said*. As it may be rendered, and is Gen. 12. 1. See Exod. 10. 29. and vers. 8. of this Chapter. Thrust you out: Ch. 12. 31, 33.

2. Borrow: Or, Ask, or, Beg. What they received was a gift; agreeably herunto it is said, The Lord gave the people

45:1. The Greek and Latin render it to the same sense; and Josephus tells us, That the Egyptians honoured the Hebrews with Gifts, partly to hasten their departure: and partly upon the score of that familiarity which was between them as Neighbours, [Jof. Antiq. l. 2. c. 5.] See the Notes on ch. 3. v. 22. Jewels: Ch. 3. 22. and 12. 35.

3. Moses: Both

45:1. The Greek and Latin render it to the same sense; and Josephus tells us, That the Egyptians honoured the Hebrews with Gifts, partly to hasten their departure: and partly upon the score of that familiarity which was between them as Neighbours, [Jof. Antiq. l. 2. c. 5.] See the Notes on ch. 3. v. 22. Jewels: Ch. 3. 22. and 12. 35.

4. About midnight: Ch. 12. 29.

5. And

5. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

5. That sitteth upon his throne: i. e. Who was to have sat upon the Throne of his Kingdom, or, to reign after him; to which sense the Chaldees render the words Behind the mill: It

was the custom to put Slaves to grind in a Mill. See Judg. 16. 21.

6. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

7. Move his tongue: i. e. The Israelites were quiet and undisturbed. Vid. Jos. 10. 21.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

8. That follow thee: Heb. That is at thy feet: That are with thee, saith the Chaldees. A great anger: Heb. Heat of Anger.

9. And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

The ARGUMENT.

The beginning of the Year is changed. The Passover instituted. The Rites of this first Passover. The Feast of Unleavened-bread, and the time of it. The meaning of the Passover to be taught. The First-born of the Egyptians slain. The Egyptians hasten the Israelites out of Egypt. They come to Succoth. The time when they left Egypt. Rules concerning the Passover.

1. **A**ND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

likely it might be before the Darkness.

1. **S**PAKE : Some-time before the Israelites went out of Egypt, and, it is

2. *This month shall be unto you the beginning of months : it shall be the first month of the year to you.*

2. *This month : It is called Abib, c.13-4 And afterwards was called Nisan, Esth.*

3. 7. it answers to our March. The first month of the year : i.e. Of the Sacred, not of the Civil Year. It is certain, the seventh Month or Tisri (which answers to our September) was even after this, the first Month of the Year (and very probable it is, that it was so from the beginning in all respects) in some accounts. Tisri began the Civil Year, and was reckoned the first Month with respect to the Sabbatical Year, and Jubilee. Vid. c.23.16. c.34.22. Lev.25.8,9. But then this Month was the beginning of the Sacred or Ecclesiastical Year, and with respect to the Holy Days and Festivals which God appointed. To you : Not in all respects, but to you especially in the sense before explained, and with a particular reference to their Redemption out of Egypt. It was at this time that our Lord Jesus Christ suffered for our Redemption, Joh. 18. 28. And there is a Tradition among the Jews, That as they were redeemed from Egypt on the fifteenth day of Nisan, so they should on the same day be redeemed by the Messiah.

3. **S**PAKE

3. *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.*

them in future times: It doth however fitly represent our Saviour's coming to *Jerusalem* on the tenth day of this Month, *Joh. 12. 1, 12.* *Lamb: Or, Kid.*

4. *And if the household be too little for the lamb, let him and his neighbour next unto his house, take it according to the number of the souls: every man according to his eating shall make your count for the lamb.*

5. *Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.*

our, *1 Pet. 1. 19. 2. 22.* *A male:* The most excellent of its kind, *Mal. 1. 14.* and that which was required in the most perfect and complete Sacrifice, which was the *Holocaust*, or whole Burnt-offering, *Levit. 1. 3, 10.* *Of the first year:* Heb. *Son of a year.* It must not exceed the first year; if it be above a year old, it must not be offered up, *Levit. 22. 27.*

6. *And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*

latter Evening: The Former began at Noon, as soon as the Sun begins to decline: The Latter was their *Sun-set* [*Judg. 13. 8, 9.* compared with *Josh. 10. 26, 27.* and *Luk. 9. 12.* with *Matth. 14. 15.*] The time between the two Evenings

3. *Tenth day:* That they might have their Lamb in a readiness. This seems peculiarly to belong to the Passover of Egypt, and not to oblige

4. *According to the number, &c.* There were wont to be ten at least (and sometimes more) at the eating of one Lamb; [*Joseph. Of the Wars of the Jews, Book 7. c. 17.*]

5. *Without blemish:* Or, perfect; Not diseased or maimed. This was a Type of our Savi-

6. *In the evening:* Heb. *Between the two evenings:* i. e. In the Afternoon. There was among the Jews a former and a

latter Evening: The Former began at Noon, as soon as the Sun begins to decline: The Latter was their *Sun-set* [*Judg. 13. 8, 9.* compared with *Josh. 10. 26, 27.* and *Luk. 9. 12.* with *Matth. 14. 15.*] The time between the two Evenings

when our Days and Nights are of an equal length, is three a Clock in the Afternoon, which answers to the ninth hour among the Jews, and was among them a time of Prayer (*Act.* 3. 1.) and of their daily Evening Sacrifice, *Numb.* 28. 4. About this time the Passover was slain, [*Vid. Pesu. c. 1. m. 1.*] And about the same time of the day our Saviour died, who is our Passover that was sacrificed for us, *1 Cor.* 5. 7. *Mark* 15. 34, 37. compared with *v.* 42, 43.

7. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-posts of the houses wherein they shall eat it.

7. Upper door-post: But not on the Threshold. *Vid. Heb.* 10. 29.

8. And they shall eat the flesh in that night rost with fire, and unleavened bread, and with bitter herbs they shall eat it.

8. Unleavened bread: *V. Luk.* 12. 1. *1 Cor.* 5. 8. Bitter herbs: To mind them of their grievous Bondage in Egypt.

9. Eat not of it raw, nor sodden at all with water, but rost with fire: his head, with his legs, and with the purtenance thereof.

10. And ye shall let nothing of it remain untill the morning: and that which remaineth of it untill the morning, ye shall burn with fire.

10. Untill the morning: It being an Eucharistical Sacrifice, *Levit.* 7. 15.

11. And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the LORD's passover.

11. Loins girded: i. e. Like Travelling-men. These things, as well as what we read *v.* 7. were peculiar to the first Pass-

over: And hence it is very probable, that it was at this time received standing. *Vid. Luk.* 7. 37. and 12. 35. *Ephef.* 6. 14, 15.

12. For

11. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment: I am the LORD.

12. And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

13. And this day shall be unto you for a memorial: and you shall keep it a feast to the LORD, throughout your generations: you shall keep it a feast by an ordinance for ever.

14. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

15. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

16. And ye shall observe the feast of unleavened bread: for in this self-same day have I brought your armies out of the land of E-

12. Gods: Or, Princes. Possibly the Idols of the Egyptians were thrown down; and such a Tradition there is among the Jewish Doctors [Vid. Pirke R. Eliezer, c. 48.]

13. A token: viz. of safety. Vid. Ezek. 9. 4. To destroy: Heb. For a destruction.

14. For ever: i.e. To the times of the Messiah, or period of the Ceremonial-Law, and Jewish Politic, 1 Chron. 15. 2. Name, 10. 8.

15. Cut off: Vid. the Notes on Gen. 17. 14.

16. Man: Heb. Soul.

17. In this self same day: Heb. Strength or body of this day.

Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, untill the one and twentieth day of the month at even.

18. In the first:
Lev. 23. 5. Numb.
28. 23.

19. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

19. A stranger:
i. e. One that is not of the Race of Israel, though he sojourn in their Land, and be profelyted to their Religion.

20. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

20. Shall ye eat:
i. e. When ever you eat Bread during that time it shall be unleavened.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

21. Lamb: Or, Kid.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the two side-posts with the blood that is in the basin: and none of you shall go out at the door of his house, untill the morning.

22. And ye, &c.
Heb. 11. 28. None of you shall go out: This seems also peculiarly to belong to this first Passover, the reason not being the same afterwards.

23. For the LORD will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

23. Pass through?
Be revealed, says the Chaldee:

24. And

24. And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, what mean you by this service?

27. That ye shall say, It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron; so did they.

29. And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle.

29. And it came, &c. ch. 11. 4. At midnight: At the silent time of the Night when Men are generally most secure, 1 Thess. 5. 3, 7. Matt. 25. 5, 6. What we read Numb. 8. 17. doth not contradict

what is said here. Day is put for Time indefinitely in these Sacred Writers. See the Notes on Gen. 2. 4. From the first-born: Wild. 28. 11. Dungeon: Heb. House of the pit.

30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not an house where there was not one dead.

31. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel, and go, serve the LORD, as ye have said.

32. Also

32. Also take your flocks, and your herds, as ye have said; and be gone: and bless me also.

33. And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men.

34. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35. And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.

36. And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

37. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38. And a mixed multitude went up also with them; and flocks, and herds, even very much cattel.

39. And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40. Now the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years.

34. Kneading-troughs: Or, Dargah,

35. Jewels: Ch. 3, 22. and 11, 2.

37. To Succoth: Vid. Num. 33. 3. This journey the Israelites took the day after the Passover was slain.

This place might be called Succoth from the Booths which the Israelites made there at their first coming out of Egypt; or, perhaps, from the Cloud that there began to cover them, Psal. 105. 39.

40. Now the sojourning, &c. Gen. 15. 13. Act. 7. 6. Gal. 3. 17. Their sojourning in Egypt was not above

above half this time; And therefore this space of time takes in the sojourning of them and their Fathers, not only in Egypt, but elsewhere. [See the Greek.] From the Birth of Isaac to this time are 400 years; The other 30 years were before the Birth of Isaac, and commences from the first promise made to Abram in Ur of the Chaldees, Act. 7. 2, 3. Now the 30 years are thus made up; 5 years in Haran, 11 in Canaan, when Ishmael was born, Gen. 16. 3. And 14 years of Ishmael's Age when Isaac was born, Gen. 17. 25. 18. 19. 16. 18. 21. 5. See the Notes on Gen. 15. 13.

41. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42. It is a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel, in their generations.

42. A night much to be observed: Heb. A night of Observations.

43. And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof.

43. No stranger: None that is not a Jew born, or that is not of that Religion by his being professed.

lyted, and admitted by Circumcision: Vid. Verſ. 44, 45.

44. But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45. A foreigner, and an hired servant shall not eat thereof.

46. In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

46. Neither shall ye break: Numb. 9. 12. Joh. 19. 36.

47. All

47. All the congregation of Israel shall keep it. 47. Keep it: Heb. Do it.

48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you. *Stranger, &c. i. e. The Profelyte. See the Greek.*

50. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51. And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt, by their armies.

CH A P. XIII.

The ARGUMENT.

The First-born are to be set aside. The Israelites are minded to preserve the Memory of their deliverance out of Egypt. The Firstlings of Beasts to be set apart. The Israelites take with them the Bones of Joseph. They are directed by a Cloud and Pillar of Fire.

I. **A**ND the LORD spake unto Moses, saying,

2. Sanctifie unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. *2. Sanctifie: Ch. 22. 29. and 34. 19. Levit. 27. 26. Numb. 3. 13. and 8. 16. Luk. 2. 23. The word signifies to set apart; and that may be said to be sanctified*

to God, which is set aside for his service, (v. 12.) And because the First-born were set aside by God's Command, and were therefore more peculiarly his already, they were forbid in their voluntary Vows to consecrate them unto the Lord, *Levit.* 27. 26. Of man and of beast: The Firstling of a Beast fit for Sacrifice was not to be redeemed, but the Blood thereof was to be sprinkled on the Altar, the fat to be burnt, and the flesh to be the Priests, *Numb.* 18. 17, 18. The Firstling of an unclean Beast was to be redeemed, (v. 13.) and the Price to be given to the Priest, *Numb.* 18. 15. The First-born of Men were to be set a-part to the Service of God; Instead of the First-born of the People, God took the *Levites*, *Numb.* 3. 12. After this the First-born were to be redeemed, and the Price to be given to the Priest, *Numb.* 18. 15.

3. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

4. This day came ye out, in the month *Abib*. 4. In the month *Abib*: The Hebrew word *Abib* signifies an Ear of Corn; and because Barley was Eared at this time of the year, this month is called the month of *Abib*: The Latin renders it of new fruits, and the Greek to the same sense.

5. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 5. When, &c. Hence it appears that this Service was, after this first Passover in Egypt, determined to the Land of Canaan, vid. *Deut.* 12. 1, 6. ch. 16. 5, 6.

6. Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the LORD.

6. Seven days shalt thou eat unleavened bread: It is elsewhere said, Six days shalt

thou eat unleavened bread, Deut. 16. 8. But it is plain these six, are the six days after the first day of the Feast; after which first day they had the liberty of going home, but might not eat leavened Bread during those remaining six days. And to this purpose it is said; *Thou shalt sacrifice the Passover, (v. 6.) And thou shalt rest and eat it in the place which the Lord thy God shall choose, and thou shalt turn in the morning, and go unto thy tents.* Upon this it follows, *Six days shalt thou eat.* It is a very probable opinion of the Jews, that though they were obliged to eat unleavened Bread with the Paschal Lamb, (Exod. 12. 8,) Yet for the six days remaining they were only obliged, if they eat Bread, that it should be unleavened, but were not under any obligation to eat Bread upon each of those days. It is not said, *Whoever eateth not unleavened Bread;* but it is said, *Whoever eateth leavened Bread, from the first day untill the seventh day, that soul shall be cut off from Israel,* Exod. 12. 15.

7. Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8. And thou shalt shew thy son in that day, saying; This is done because of that which the LORD did unto me, when I came forth out of Egypt.

9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

9. And it shall be for a sign unto thee upon thine hand, &c. This Solemnity shall be unto thee a Memorial of what God hath done for thee, as if it were

something on thine hand, or before thine eyes: *Vid. Deut. 6. 8. Isa. 49. 16. Cant. 8. 6.* See Notes on v. 16.

10. Thou

10. Thou shalt therefore keep this ordinance in his season from year to year.

11. And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swears unto thee and to thy fathers, and shall give it thee.

12. That thou shalt set apart unto the LORD all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the males shall be the LORD's.

12. That thou: Ch. 22. 29. and 34. 19. Ezek. 44. 30. Set apart: Heb. Cause to pass over: i. e. Thou shalt not reckon it thine own, but God's. Vid. Levit. 27. 32.

13. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

13. Of an Ass: Of unclean beasts. Numb. 18. 15. The Ass is named, that creature being very common amongst them, Gen. 30. 4. and 12. 14. And the Ass

therefore seems named here as a most common Beast, and comprehending other Creatures that were not fit for Sacrifice: And Philo the Jew, when he mentions this Law, reckons Horses, Asses and Camels, and such-like, [*de Sacerdot. Hæm. l.*] Lamb: Or, Kid; vid. ch. 12. 3.

14. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

14. In time to come: Heb. To morrow: Vid. Matt. 6. 34.

15. And it came to pass when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16. And

16. And it shall be for a token upon thine hand, and for frontlets between thine eyes : for by strength of hand the LORD brought us forth out of Egypt.

Hence the Jews, understanding these words literally, took up a custom of using their Phylacteries, (*Matt.* 23. 5.) which they wore on their Hands and Foreheads. These were made of Skins of a clean Beast, in which were written four Tracts or little Sections of their Law ; viz. *Dent.* 6. 4. to the end of v. 9. *Exod.* 13. 1. to the end of v. 10. *Exod.* 13. 11. to the end of v. 16. *Dent.* 11. 13. to the end of v. 21.

17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near : for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

18. But God led the people about, through the way of the wilderness of the Red sea : and the children of Israel went up harnesssed out of the land of Egypt.

18. Harnesssed: Or, by five in a rank: i.e. They went in good order, and having their Loins girded. See *ch.* 12. 11.

19. And Moses took the bones of Joseph with him : for he had straitly sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you.

19. The bones of Joseph: Vid. *Act.* 7. 16. God will, &c. *Gen.* 50. 25. *Josh.* 24. 32.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

20. They took, &c. *Numb.* 33. 6.

21. And the LORD went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light : to go by day and night.

21. The LORD: *Numb.* 14. 14. *Dent.* 1. 33. *Nehem.* 9. 19. *Psal.* 78. 14. *I Cor.* 10. 1. He is called the Angel of God, *ch.* 14.

ch. 14. 19. And it is supposed that he is the Son of God, it being said that they tempted *Christ* in the Wilderness, 1 Cor. 10. 9. And *Philo* the Jew thinks it credible that a certain invisible Angel accompanied the Cloud as the Conductor of the People; *Whom* (says he) *we may not see with bodily eyes.* [Vid. *Phil. de Vit. Mos. l. 11*] And there is ground for this opinion of him from this place, compared with ch. 14. 19. where it is said, *And the Angel of God which went before the Camp of Israel removed and went behind them: And the Pillar of the Cloud went from before their face, and stood behind them.*

22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

22. The Pillar : The Pillar of a Cloud and of Fire seem to be but one Pillar,

Spread as a Cloud by day, and having the appearance of Fire by night, for the guidance of the People.

CHAP. XIV.

The ARGUMENT.

The Israelites are directed in their Journey. Pharaoh pursues them. The Israelites are much afraid. Moses endeavours to quiet them. The Angel and Cloud remove behind the Camp of Israel. The Israelites pass through the Red sea; the Egyptians following them, are drowned.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, that they turn and encamp before Pihabiroth, between Migdol and the sea, over-against Baal-zephon: before it shall ye encamp by the sea.

2. Pihabiroth : Numb. 33. 7. This is the mouth or passage of Hiroth. Vid. Numb. 33. 8. And it should seem from Josephus, that Hiroth was

was a mountainous and steep place: For he tells us, that the Egyptians shut up the Hebrews that they could not escape between steep Mountains on the one hand, and the Sea on the other. [Vid. Joseph. Ant. 1. 2. c. 6.] *Abrauenel* will have *Pibabiroth* to refer to a Village, from whence the Red sea falls into a Channel called *Hiroth*: Be it as it will, the Hebrews are in a strait. Between *Migdol* and the Sea: *Migdol* signifies a strong Fort. And this speaks the strait in which the Hebrews were, having the Sea on one side, and a strong Fort to receive their Enemies on the other. *Baal-zephon*: This seems to be the place of an Idol, called *Baal*; and *Abrauenel* tells us it stood on the North side of *Migdol*. And then it might for that cause be called *Zephon*, that word signifying the North.

2. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

3. Intrigled: They are perplexed.

4. And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

4. Honoured: By the just destruction of the Egyptians. Vid. Levit. 10. 3.

5. And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6. And he made ready his chariot, and took his people with him.

7. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

8. With an high hand: Openly and boldly, and in good order, not like Fugitives, ch. 13. 18.

9. But

9. But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horse-men, and his army) and overtook them encamping by the sea, beside Pihahiroth before Baal-zephon.

9. Egyptians: Vid.

Job 24. 6. 1 Mac. 4. 9.

10. And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the LORD.

11. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12. Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

12. Is not this:

Ch. 6. 9.

13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

13. And Moses said, &c. There is a Tradition among the Jews, that the people in this great strait were divided into four several Sects and Opinions. The first were for running in-

to the Sea; The second for returning into Egypt; The third for fighting the Egyptians; The fourth for lifting up their Voice, and by their Shrieks and Out-cries confounding their Enemies; And that Moses speaks to the People with respect to their divided Opinions. To the first in these words, Fear ye not, stand still, and see the salvation of the Lord. To the second he said, For the Egyptians, whom ye have seen to day, ye shall see them again no more for ever. To the third, The Lord shall fight for you. To the fourth, And ye shall hold your peace. [Vid. Targ. Jon. & Hierosol. in loc.] For the Egyptians whom ye have seen to day: i. e. They

should not see the Egyptians, as they had seen them; namely, alive, v. 30. See the Greek.

14. The LORD shall fight for you, and ye shall hold your peace.

15. And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

was to do, He having heard his Prayer.

15. Wherefore criest thou unto me? God reproves not his Prayer, but directs him to the work he was to do, He having heard his Prayer. See the Chaldees.

16. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry-ground through the midst of the sea.

17. And I, behold I will harden the hearts of the Egyptians; and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horse-men.

18. And the Egyptians shall know that I am the LORD; when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horse-men.

19. And the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

19. The Angel of the LORD: See the Notes on ch. 13. 21.

20. And it came between the camp of the Egyptians; and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

20. And it was, &c. It being but one and the same. See ch. 13. 22.

21. And Moses stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east-wind all that night, and made the sea dry-land, and the waters were divided.

21. Divided: Josh. 4. 23. Psal. 114. 3.

22. And the children of Israel went into the midst of the sea upon the dry-ground: and the waters were a wall unto them on their right hand, and on their left.

22. The children: Psal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.

23. And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horse-men.

24. And it came to pass, that in the morning-watch the LORD looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25. And took off their chariot-wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them, against the Egyptians.

25. That they drove them heavily: Or, And made them to go heavily.

26. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horse-men.

27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the LORD overthrew the Egyptians in the midst of the sea.

27. Overthrew: Heb. Shook off. God sent upon them Showers, Thunder, Lightning, and Thunder-bolts, says Josephus. Vid. eb. 15. 10. Psal. 77. 17, 18.

28. And the waters returned and covered the chariots, and the horse-men, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. 28. One: Pal. 106. 11.

29. But the children of Israel walked upon dry-land in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left.

30. Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

31. Work: Heb. Hand. And his servant Moses. They believed Moses as a Servant of God.

CHAP. XV.

The ARGUMENT.

The Song of Moses. Miriam and other Women express their joy with Timbrels and Dances. The Israelites come to the wilderness of Shur, and want water. They murmur. The Waters of Marah made sweet. The Israelites come to Elim.

1. **T**hen sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

1. Moses: Will. Ps. 20. He ro the LORD. 18 To his praise. Pal. Psal. 106. 12. Rev. 15. 2, 3.

2. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Thanksgiving: *Vid.* Isa. 12. 2. *And I will prepare him an habitation: Or, I will glorify him,* as the Greek and Vulgar render it.

3. The LORD is a man of war: the LORD is his name.

3. *A man of War:* i.e. A great Warrior. It is an Hebraism; The Hebrew word, which we translate *Man*, is observed, in Conjunction with another word, to signify some Excellency or Perfection. Thus a *man of Words* signifies an eloquent *Man*, Exod. 4. 10.

4. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5. The depths have covered them: they sank into the bottom as a stone.

6. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

The right hand of a Man, is the instrument by which he effects what he finds in his power. Hence it is attributed to God, when his Power is celebrated.

6. *Thy right hand:* The Scripture speaks (say the Jews) in the language of the Children of Men. The

7. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea, the destruction of the Egyptians.

8. *With the blast of thy nostrils:* Or, *Wind of thine anger.* This may refer to that Wind, *ch.* 14. 21, which made way for the destruction of the Egyptians. *Congealed:* i.e. *Hardened*

ed (as congealed Matter is) so that the Hebrews went on dry-land.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

9. Destroy: Or, repossess.

10. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

10. Blow with thy Wind: See v.8. and ch. 14. 21, 27.

11. Who is like unto thee, O LORD, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders.

11. Gods: Or, mighty ones. Fearful in praises: To be feared and revered when thy Name is celebrated or praised.

12. Thou stretchedst out thy right hand, the earth swallowed them.

12. The Earth swallowed them: As they sunk into the Deep. See Gen. 2. 6.

And possibly some of them were buried in the Sands, brought on them by the violence of the returning Waters.

13. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

13. Unto thy holy habitation: i.e. To the Land of Canaan, the place of the Hebrews rest, and the place in which God

would reveal himself to them, and where he would dwell with them. Jer. 50. 19. Psal. 78. 54, 55.

14. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

14. The People: Deut. 2. 25. Josh. 2. 9.

15. Then the dukes of Edom shall be amazed, the mighty man of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16. Fear

16. Fear and dread shall fall upon them, by the greatness of thine arm they shall be as still as a stone, till thy people pass over, O LORD, till the people pass over, which thou hast purchased. Pass over : Viz. Into Purchased : Or, Possessest.

16. Fear : Dent. 2. 25. Josh. 2. 9. Still : i. e. Stupified and so far overpowered with their fears, that they shall not be able to defend the promised Land.

17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD; which thou hast made for thee to dwell in, in the sanctuary, O LORD, which thy hands have established.

17. Which thou hast made for thee to dwell in : This verse contains a description of Canaan, as it was the place where God would dwell, and that in a Sanctuary which being cer-

tainly to be built, when God should command, is spoken of as already done.

18. The LORD shall reign for ever and ever.

19. For the horse of Pharaoh went in, with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them : but the children of Israel went on dry land in the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances.

20. The prophetess : One to whom God revealed himself. Vid. Num. 12. 2. Gen. 20. 7. and Mic. 6. 4.

21. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.

21. Answered them : i. e. She answered the Men who probably did sing the Song first. And when they had sung then Miriam did repeat it.

22. So Moses brought Israel from the Red-sea, and they went out into the wilderness of Shur : and they went three days in the wilderness and found no water.

23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah.

23. To Marah : So called by anticipation, as appears from the following words. *Marah* : That is, *Bitterness*.

24. And the people murmured against Moses, saying, what shall we drink ?

25. And he cried unto the LORD : and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance, and there he proved them,

25. A tree : *Eccl.* 38. 5. There he made for them a Statute, &c. The Jews commonly understand these words with reference to some particular Laws given in this place,

viz. Concerning the Sabbath; honouring of Parents, &c. But we have no sufficient reason to credit this : When 'tis said, He appointed them (as the Hebrew word imports) a Statute, &c. those words seem to refer to that injunction which follows (*v.* 26.) which is so comprehensive, as, if obeyed, would dispose them to obey all God's Laws.

26. And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians : for I am the LORD that healeth thee.

26. Healeth : *Ps.* 103. 3.

27. And they came to Elim : where were twelve wells of water, and threescore and ten palm-trees, and they encamped there by the waters.

27. Elim : Num.

CHAP. XVI.

The ARGUMENT.

The Israelites come to Sin. They murmur for want of Bread. They are promised Bread from Heaven. Quails are sent, and Manna. Rules to be observed concerning the Manna. It was not to be found on the Sabbath day. A Pot of Manna is reserved as a Memorial. The Israelites are to eat of this Bread forty Years.

1. **A**ND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

1. **CAME** unto the wilderness: After they had encamped by the Red-sea, Numb. 33. 10, 11. On the fifteenth day of the second month: Just thirty days after they came from Rameses, Numb. 33. 3.

in which time they may well be supposed to have spent the Provisions which they brought out of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out, and gather a certain rate every day, that I may

4. I will rain: I will cause to descend, says the Children. Bread from heaven: called Corn of heaven, Ps. 78. 24. Vid. Job.

prove them, whether they will walk in my law, or no.

Joh. 6. 31. And 'tis said to be from Heaven because it came

from above, as the Rain doth. *A certain rate every day: Heb. The portion of a day in his day; whereby they were taught to take no thought for to morrow, Matt. 6. 31, 34. That I may prove them, &c. i. e.* That I may try whether they will observe the Ordinances which I give them concerning the Manna, and also whether they will be engaged by this great mercy to obey the Laws which I shall give them.

5. And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

5. Bring in: Into their Tents.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

6. That the LORD, &c. i. e. That we did it not without God (v. 3.) The Miracle which God will work will be a

proof that you came hither according to his Will.

7. And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: And what are we, that ye murmur against us?

7. The glory of the LORD: i. e. The Miracle of the Manna, *Joh. 11. 40. Numb. 14. 21, 22.* A Miracle doth manifest the Glory of God. *Vid. Joh. 2. 11.*

8. And Moses said, This shall be when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: And what are we? your

8. Your murmurings are not against us, but against the LORD: i. e. Not only against us, which would have been a smaller offence, but against the Lord. It

murmurings are not against us, but against the LORD. is the manner of the Scripture Phrase to express by a negative

that which is of the least moment and consideration, *Matth. 9. 13. 12. 7. 1 Sam. 8. 7. Joh. 12. 44.*

9. *And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.* 9. *Come near unto the LORD: Or, Before the LORD: i. e. Draw near unto the Cloud in which the Lord did manifest his*

glorious presence (*v. 10.*) See the like expressions, *Exod. 23. 17. 1 Chron. 13. 10. with 2 Sam. 6. 7.*

10. *And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.* 10. *The glory of the LORD appeared: Ch. 13. 21. i. e. God therein more than ordinarily manifested unto them his Presence by a conspicuous appearance.*

11. *And the LORD spake unto Moses, saying,*

12. *I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the LORD your God.*

13. *And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.* 13. *The quails: Vid. Num. 11. 31.*

14. *And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.* 14. *And when the dew that lay was gone up: Num. 11. 7. Psal. 78. 24. Wild. 16. 20. i. e. The Manna remained after the Dew was gone, which is said to fall upon the Camp with it, Num. 11. 9.*

15. *And*

15. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16. This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, according to the number of your persons, take ye every man for them which are in his tents.

17. And the children of Israel did so, and gathered some more, some less.

18. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19. And Moses said, Let no man leave of it till the morning.

20. Notwithstanding they hearkened not unto Moses, but some of them left of it untill the morning, and it bred worms and stank: And Moses was wroth with them.

21. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

15. It is manna: Or, What is this? Or, It is a portion. What is this? agree well with what follows, For they wist not what it was. This is: Job. 6. 34. 1 Cor. 10. 3.

16. An omer: See the Notes on v. 16. For every man: Heb. By the poll or head. Persons: Heb. Souls.

17. Some more, some less: Or, Both he that (gathered) more, and he that (gathered) less.

18. Gathered much, Sec. 2 Cor. 9. 15. He that had more in family, and therefore gathered more, did not, when he did mete it, find more

than an Omer for a person.

21. Melted: By which they were taught to seek it early.

22. And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake, to lay, and seeth that ye will seeth; and that which remaineth over, lay up for you to be kept untill the morning.

24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

26. Six days ye shall gather it, but on the seventh day which is the sabbath, in it there shall be none.

27. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29. See, for that the LORD hath given you the sabbath, therefore he proveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

29. Go out of his place: i. e. Out of the Camp of Israel. Vid. Levit. 23. 3. It was lawfull to go to their Synagogues, Act. 15. 21. Hence the Jews have deter-

mined it unlawfull to go beyond the Suburbs of a City on the Sabbath day; which they confine to two thousand Cubits, Numb. 35. 5. This space is a Sabbath days Journey, Act. 1. 12.

30. So the people rested on the seventh day.

31. And the house of Israel called the name thereof Manna: and it was like coriander-seed, white;

31. Taste of it, &c. This was the taste of it unprepared, when it was prepared it had

and the taste of it was like wafers made with honey.

had another taste, viz. the taste of fresh Oyl, Num. 11. 8.

32. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

34. Laid it up: When the Tabernacle was after this built.

35. And the children of Israel did eat manna forty years, untill they came to a land inhabited: they did eat manna, untill they came unto the borders of the land of Canaan.

35. Forty years, See Josh. 5. 12. Neh. 9. 15.

36. Now an omer is the tenth part of an ephah.

36. An omer is the tenth part of an ephah: The Ephah contained of our Measure very near a Bushel, three Seals [Vid. LXXII. and Onkel.] and the Omer here is the tenth part. The Homer which is mentioned, Ezek. 45. 11. is not the same measure with the Omer here, and is otherwise written in the Hebrew.

CHAP. XVII.

The ARGUMENT.

The Israelites come to Rephidim. They murmur for want of Water. God sends them Water out of a Rock, Amalek fights against the Israelites. Joshua encounters them. Moses goes up to the top of an Hill, and holds up his Hands. Whiles he did so the Israelites prevail against Amalek. God threatens Amalek. An Altar built. JEHOVAH-nissi.

1. **A**ND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2. *Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the LORD?*

Power and Care of the Lord? vid. Matt. 16. 1. Psal. 78. 18, 19. See v. 7.

3. *And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattel with thirst?*

4. *And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.*

1. *After their journeys: Which Journeys are elsewhere more particularly related, Num. 33. 12, 13, 14.*

2. *Wherefore: V. Num. 20. 4. Wherefore do ye tempt the LORD? i.e. Wherefore do ye by your distrust and discontent question the*

Power and Care of the Lord? vid. Matt. 16. 1. Psal. 78.

4. *Cried: i. e. Prayed as he was wont to do in straits, c. 14. 15. c. 15. 25.*

5. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and go.

6. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Exc. Water out of it: Though the Rock were unlikely to afford it. This speaks the Power of God, and does also represent Christ, and the Benefits which we receive by him, 1 Cor. 10. 4. Joh. 7. 37.

7. And he called the name of the place, Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8. Then came Amalek, and fought with Israel in Raphidim.

The Amalekites, who were descended from Amalek, one of the Sons of Eliphaz, the first-born of Esau, Gen. 36. 15, 16.

9. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill, with the rod of God in mine hand.

5. The elders: As competent witnesses of the wonderfull Power of God. *Vid.* c. 3. 16. *Thou smotest:* c. 7. 20.

6. Behold, Num. 20. 9. Pl. 78. 15. and 105. 41. *Wild.* 11. 4. 1 Cor. 10. 4. I will stand: i.e. The Pillar of Cloud (the sign of my Presence among you) shall stand upon the Rock,

7. Massah: That is, tentation. Meribah: That is, chiding, or strife. Is the LORD, &c. See the Notes on v. 2.

8. Then came: Deut. 25. 17. *Wild.* 11. 3. Amalek: i.e.

9. Joshua: Called Jeshu, Act. 7. 45.

10. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

10. Hur: A Man of great note and authority, and possibly the Head of the Tribe of Judah at this time, V. c. 24. 14. he was the Husband

1 Chron. 2. 19. Josephus adds, That he was the Husband of Miriam.

11. And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

11. Held up his hand: i. e. His Hands; as appears from v. 12. and that with the Rod of God (v. 9.)

the sign of God's Power. The lifting up of Hands is an Expression of Prayer, Psal. 28. 2. 1 Tim. 2. 8. And this passage does fitly express to us the efficacy of fervent Prayer to God.

12. But Moses hands were heavy, and they took a stone and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side; and the other on the other side; and his hands were steady untill the going down of the sun.

12. His hands were steady: They were stretched out in prayer, says the Chaldee. He held the Rod, the ensign of God's Power in his Hand. The word we render steady does in the Hebrew im-

port faith; and this may well express the Faith of Moses in the Power of God, and commend to us the Prayer of Faith, Jam. 1. 6. Matt. 21. 22.

13. And Joshua discomfited Amalek and his people with the edge of the sword.

14. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

14. In a book: This was done, Dent. 25. 17, 18, 19. Of Joshua: Who was to succeed to Moses, and to fight the Lord's Battels. I

will utterly put out the remembrance, &c. In due time I

will destroy their Memory. Vid. *Dent.* 25. 17. 1 *Sam.* 15. 7. c. 30. 17. 2 *Sam.* 8. 12. *Ezth.* 9. 14.

15. And Moses built an altar, and called the name of it JEHOVAH-nissi. 19. An altar. Or, to the Lord, say the Greek. The name of it : Or, The name of Him, that is, of the Lord. JEHOVAH-nissi : That is, The Lord my Banner. *He who enabled me to fight, and get the Victory. Moses built an Altar, and thereon served before the Lord; who wrought wonders for him, says the Chaldee.

16. For he said, because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. 16. Because; &c. Or, Because the hand of Amalek is against the throne of the Lord. The LORD hath sworn : Heb. The hand upon the throne of the Lord. The reason of this variety is from this, that the lifting up the Hand, and especially towards Heaven, the Throne of God, was used in swearing; and no wonder that the sign should be put for the thing signified. See *Gen.* 14. 22. *Rev.* 10. 5, 6.

C H A P. XVIII.

The ARGUMENT.

Jethro comes to Moses, and brings with him the Wife and two Sons of Moses. *He acquaints him with what God had done for the Israelites. Jethro rejoiceth at it, and adviseth Moses to teach the People Laws, and to appoint Judges among the People. Moses follows the Advice of Jethro, who afterward departed from him.

1. **W**HEN Jethro, the priest of Midian, Moses's father-in-law, heard of all that God had done for Moses, 1. Jethro : Vid. Chap. 2. 16.

Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt:

2. Then Jethro, Moses's father-in-law, took Zipporah, Moses's wife, after he had sent her back, the Inn when he was going into Egypt. Vid. Chap. 4. 24, 25.

3. And her two sons, of which the name of the one was Gershom (for he said, I have been an alien in a strange land)

4. And the name of the other was Eliezer (for the God of my father, said he, was my help, and delivered me from the sword of Pharaoh.)

5. And Jethro, Moses's father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

where God gave his Law, Exod. 3. 1. Dent. 5. 2.

6. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

compared with Luk. 7. 3.

7. And Moses went out to meet his father-in-law, and did obeisance, and kissed him, and they asked each other of their welfare: and they came into the tent.

2. After he had sent her back: That is, After Moses had sent her back from Egypt. Vid. Chap. 4.

3. Name: Ch. 2. 22. Gershom: That is, A stranger there.

4. Eliezer: That is, My God is an help.

5. At the mount of God: The Mountain on which the glory of God was revealed, says the Chaldee. This was Horeb,

6. He said: He sent Messengers that in his name told Moses of his coming. Vid. Matth. 8. 5.

7. Welfare: Heb. Peace.

8. And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

8. Come upon them: Heb. Found them.

9. And Jethro rejoiced for all the goodness which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians.

9. Hand: i.e. The Dominion or Tyranny, as the Chaldees hath it.

10. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11. Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly, he was above them.

11. For in the thing, &c. Ch. 1. 10, 16, 22. and 5. 7. and 14. 18.

Pride and Arrrogance, and God did defeat them in their Designs, and inflicted on them that very evil which they designed to afflict the Israelites with. Compare ch. 1. 22. with ch. 12. 29. and ch. 14. 28.

The Egyptians justly suffered for their very evil which they suffered for their

12. And Jethro, Moses's father-in-law, took a burnt-offering, and sacrifices for God: And Aaron came, and all the elders of Israel to eat bread with Moses's father-in-law before God.

12. Sacrifices: i.e. Other Sacrifices; for no man might eat of the Burnt-offering, it being intirely offered up, Lev. 1. 9. whereas in Peace-offerings

the Priest and People had their share, Lev. 7. 14. Dent. 27. 7. Before God: Before the glory of God appearing in the Cloud; and possibly, before the Tabernacle: For there are those that think that this passage of Jethro's coming to Moses related in this Chapter, did happen in the following year, after the Law was given and the Tabernacle erected. And that Opinion is grounded upon what we

we

we read v. 12. and v. 16. compared with Deut. 1. 9.—
Numb. 10. 29, 30.

13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14. And when Moses's father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15. And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

15. To enquire of God: i. e. To enquire of the mind of God in things which

were doubtfull. This they did by consulting his Servant, and Prophet.

16. When they have a matter, they come unto me, and I judge between one and another, and I do make them know the statutes of God, and his laws.

16. One and another: Heb. A man and his fellow.

17. And Moses's father-in-law said unto him, The thing that thou doest is not good.

18. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee: thou art not able to bear it thy self alone.

18. Thou wilt surely wear away: Heb. Fading thou wilt fade: Thou art not, &c. Deut. 1. 9.

19. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to Godward, that thou mayest bring the causes unto God:

19. To Godward: Seeking instruction from the presence of God, says the Chaldee. This Counsel Moses followed,

Numb. 15. 34, 35. and ch. 27. 5.

20. And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21. Moreover, thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

21. Having covetousness : Or, Having gain, and free from the love of riches.

22. And let them judge the people at all seasons : and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thy self, and they shall bear the burden with thee.

23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26. And they judged the people at all seasons : the hard causes they brought unto Moses, but every small matter they judged themselves.

26. At all seasons : i.e. At all occasions and times, when they were not forbid by some other superior

Law, whereby they were obliged to attend upon God's more immediate worship.

27. And Moses let his father-in-law depart ; and he went his way into his own land.

C H A P. XIX.

The ARGUMENT.

The Israelites come to Sinai. Moses goes up into the Mount, and receives a Message to the People, which he delivers, and returns their Answer unto God. He is commanded to Sanctifie the People, and set them Bounds, which he accordingly does. God descends upon the Mount, and sends Moses down to restrain the Priests and People from coming too near.

1. **I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

the third month of the year. But that word which we translate month, signifies sometimes no more but the New-moon, or first day of the month (*Num. 29. 6. 1 Sam. 20. 24, 27.*) And in that sense the *same day* signifies the first day of the month. According to this account it was fifty days from the *Israelites* eating the Passover in Egypt to the giving of the Law, which was done on the *third day* (*v. 11.*) For on the fourteenth day of the first month was that Passover eaten: From that time, reckoning inclusively the first and last day, was to the third of this third month just fifty days.

2. *For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.*

3. *And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:*

1. **T**HE same day: It hath been thought, that by the same day is meant, the third day of the month, as this was

3. *Moses: Act. 7. 38. Went up unto God: i. e. He went up to the Mount where the Glory of God appeared,*

4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto my self.

and the sure defence which the *Israelites* had thereby received. *Vid.* Revel. 12. 14. Unto my self: i.e. To the place where I appear to you, and am ready to give you my Laws.

5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

made choice of them for his

6. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

and be thereupon exalted by him to great Dignity. Ye shall be Kings and Priests. See the *Chaldee*, and Rev. 5. 10-

7. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8. And all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

9. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

4. Ye have seen: Deut. 29. 2. On Eagles wings: Deut. 32. 11, 12. This speaks the great care of God,

5. Now: Deut. 5. 2. All the Earth: Deut. 10. 14. Psal. 24. 1. The greater was the favour of God to the *Israelites*, when he peculiar People.

6. A Kingdom of Priests: 1 Pet. 2. 9. Rev. 1. 6. Not a profane State, but such as shall worship God according to his Will,

8. All: Ch. 24. 3, 7. Deut. 5. 27. and 26. 17.

9. I come unto thee: i.e. I will appear unto thee after a glorious manner. Told: Or, He had told. See v. 8.

10. And

10. And the LORD said unto Moses, Go unto the people, and sanctifie them to day and to morrow, and let them wash their clothes:

their being sanctified inwardly, they were obliged also to wash their clothes.

11. And be ready against the third day: for the third day the LORD will come down in the sight of all the people, upon mount Sinai.

day of Pentecost, being fifty days after the Passover, on which day the fiery Tongues were bestowed, *Act. 2.* Will come down: Or, will reveal himself by a glorious Appearance.

12. And thou shalt set bounds unto the people round about, saying, Take heed to your selves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount, shall be surely put to death.

13. There shall not an hand touch it, but he shall surely be stoned, or shot through, whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

come up to the mount: The People shall come nearer, at least to the foot of the Mount; and Moses and Aaron and his Sons, and the Elders of Israel, shall go up into the Mount, *vid. ch. 24. 9.*

14. And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

10. Sanctifie them: i. e. Set them a-part, and let them abstain from all evil, and from every impurity. And as a token of

11. The third day: *Vid. Notes on v. 1.* On this day the Law was given, called a fiery Law, *Dent. 33. 3.* And this day was the

12. Set bounds: Such bounds and limits as they might not pass, lest for their curiosity and profaneness they die, *vid. 1 Sam. 6. 19. Whosoever: Heb. 12. 20.*

13. Trumpet: Or, Cornet. Soundeth long: Or, when it hath sounded long. The Greek understand it of that time when the Trumpet ceased. They shall

15. And

15. *And he said unto the people, Be ready against the third day: come not at your wives.*

15. *Wives:* 1 Sam. 21.4. Joel 2.16. Zach. 7.3. 1 Cor. 7.5.

16. *And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp, trembled.*

16. *Thunders, &c.* These were so many tokens of the great and terrible Majesty of God, who therefore ought to be feared and obeyed.

17. *And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.*

18. *And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

18. *Mount Sinai:* Deut. 4. 11. *Descended:* Vid. v. 11. *In fire:* Hence the Law might be called a fiery Law, Deut. 33. 3.

19. *And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.*

19. *Moses spake:* So terrible was the sight, that Moses said, *I exceedingly fear and quake,* Heb. 12. 21.

20. *And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount, and Moses went up.*

21. *And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.*

21. *Charge:* Heb. *contest. Break through:* Namely, by going beyond the bounds which were set. See v. 12.

22. *And*

22. And let the priests also which come near unto the LORD, sanctifie themselves, lest the LORD break forth upon them.

22. Priests: Aaron and his Sons were not yet set a-part to the Priesthood, as is generally supposed;

(Yet see the Note on *ch.* 18. 12.) And therefore by Priests here, we may understand those who ministred in Holy things before Aaron and his Sons were consecrated. And these are supposed to be the first-born, (*ch.* 13. 2.) who are called *young men*, *ch.* 24. 5. And what is rendred *young men* elsewhere, signifies *Ministers*, or those who *serve*, 2 Kings 19. 6. That come near to the LORD: Who come near to minister unto the Lord. The Priest, by vertue of his Office, is placed between God and the People, for whom he prays and offers Sacrifice unto God.

23. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctifie it.

23. Cannot come up: i. e. They are sufficiently warned already of the danger of passing the bounds.

24. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

24. Thou, and Aaron: *Ch.* 24. 1.

25. So Moses went down unto the people, and spake unto them.

CHAP. XX.

The ARGUMENT.

The Ten Commandments. The People are in great fear. Moses comforts them. Idolatry is forbidden. Rules concerning the Altar on which they should sacrifice.

1. **A**ND God spake all these words, saying,

1. **A**LL these words: i. e. All these Precepts which follow.

low. These are called the *ten Words* or *Commandments*, ch. 34-28. The Hebrew which we render *Words*, is observed to signify *Precepts*. See *Dent.* 18. 19.

2. *I am the I. O. R. D. thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

and therein very powerfull arguments to gain their attention and obedience: *Viz.* [I.] From the Excellency of the Person who Commands: *The Lord.* [II.] His Relation to them whom he commands: *Thy God.* [III.] His Mercy bestowed on them: *Which have brought thee, &c. Bondage:* Heb. *Servants.*

3. *Thou shalt have no other gods before me.*

me: Or, *besides me.* As the *Chaldee* and *Greek* render it. This third Verse contains the first Commandment, and teacheth that there is one God, and he alone is to be worshipped, saith *Josephus*, [*Antiq. Judaic.* l. 3. c. 4.]

4. *Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

phus rightly affirms. See this farther on v. 17.

5. *Thou shalt not bow down thy self to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me:*

portion and conformity hereunto, God's displeasure against Idolatry

2. *I am the LORD, &c. Dent. 5. 6. Psal. 81. 10.* This Verse contains the Preface to the following laws,

3. *Thou shalt have: Or, There shall not be unto thee. Before*

4. *Thou shalt not, &c. Levit. 26. 1. Psal. 97. 7.* There being Ten of these Commandments, (ch. 34-28.) This must be the second, as *Josephus* proved in the Notes

5. *A jealous God:* Idolatry is frequently expressed by Whoredom, (*Dent.* 31. 16. *Jer.* 3. 9.) And God is said to be an husband to his People, (*Jer.* 2. 2. *Hos.* 2. 19.) And in proportion

Idolatry is expressed by Jealousy, which is, says *Solomon*, be rage of a man : Therefore he will not spare in the day of vengeance, &c. *Prov.* 6. 34. This is here added to deter Men from Idolatry ; And is a powerfull Argument to keep Men from the appearance and suspicion of this Sin. *Children* : That are rebellious, says the *Chaldee*. *Third and fourth* : So long the Idolaters may be supposed to live and be punished in their Children. *Of them that hate me* : That is, of Idolaters, who are especially the haters of God. [*Vid. Mor. Nevochim, p. 1. c. 36.*]

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

6. And keep, &c. The keeping God's Commandments being the best argument that we love him.

7. Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless that taketh his name in vain.

7. Thou shalt not, &c. *Levit.* 19. 12. *Dent.* 5. 11. *Matt.* 5. 33. Thou shalt not swear falsely, nor lightly and commonly,

but greatly reverence the Holy Name of God. Not hold him guiltless : i. e. He will severely punish. More is understood than is expressed, *vid.* 1 *Cor.* 10. 5.

8. Remember the sabbath-day, to keep it holy.

8. To keep it holy : i. e. To separate it from common use, *v.* 10.

9. Six days shalt thou labour, and do all thy work.

9. Six days : *Ch.* 23. 12. *Ezek.* 20. 12. *Luk.* 13. 14.

10. But the seventh is the sabbath of the LORD thy God : in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy maid servant, nor thy cattel, nor thy stranger that is within thy gates.

10. Stranger : Or, *Profelyte*, as the *Greek* have it.

made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbour.

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

which forbids our desiring what belongs to another. Besides, the Apostle cites it as one Law, (Rom. 13. 9. and ch. 7. 7. And in that repetition (Gal. 3. 12.) our Neighbour's Wife is first mentioned, and then his House; whence we may conclude, that Thou shalt not covet thy neighbour's house, is not a distinct Commandment, but a part of the tenth; and that the tenth lies in the body of the ninth, and that the tenth lies part of it before, and part of it after the ninth. Besides those words, Not anything that is thy neighbour's, determine the foregoing Particulars to belong to the same Precept. To all which may be added the account

account which *Philo* the Jew gives of this matter in his Book of the Decalogue. And thus it is: He divides the Decalogue, or Ten Commandments, into two *Pentads* or *Fives*. In the first *Pentad* he reckons the first five Commandments, of which he makes that of Honouring our Father and Mother the last. And says expressly of that first *Pentad*, that God is the *beginning* of it, and our Parents the *end*. He goes on, and tells us, that the second *Pentad* contains those several Precepts which forbid *Murder, Adultery, Theft, False-witness, and Coveting*. He expressly calls the Precept which requires the Honouring of Father and Mother the *fifth Commandment*; he makes this the Boundary between the two *Pentads*, and that it puts the end to the more divine *Pentad*. He reckons *Thou shalt not covet*, as the last Commandment. And this Order of these Divine Precepts he reports more than once. From all which 'tis abundantly evident, that our Church may be justified, and that the Church of *Rome* (who makes the second Commandment part of the first, and sometimes leaves it out, and divides the tenth into two) does notoriously prevaricate, and impose upon the People of her Communion with a design to justify the Worshipping of Images, which is expressly against the Letter of the Law.

18. And all the people saw the thundrings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood a-far off.

19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

18. And all: Heb. 12. 18. Saw: See the Notes on Gen. 42. 1.

19. Speak thou: Deut. 5. 24. and 18. 16.

20. To prove you: (See ch. 15. 25.) i. e. To try whether or no all this will render you obedient, *vid.* Deut. 13. 3.

21. And the people stood a-far off, and Moses drew near unto the thick darkness where God was.

22. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

make me the ultimate object of your Worship.

24. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings; and thy peace-offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

25. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

as it is thought, in opposition to the Heathens, who built their Altars of hewn Stones; And that they might not be tempted to worship their Altars, which were adorned, and curiously wrought and engraven, *vid.* Levit. 26. 1. Deut. 12. 30. [*Vid.* Maimon. *More Nevoch.* p. 3. c. 45.] Tool: Heb. *Sword*; i. e. An edged Tool. Polluted: By rendering it unfit for my Service, as it is done against my declared Will.

26. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Whereas the Heathen Rites were attended with Excesses of great uncleanness and filthiness.

23. *Keep me: i. e.* Though you do profess to worship me the true God, and to

24. *An Altar of Earth: An Altar for their present use in the Wilderness.*

25. *Heb. Don't build it of hewn stone; Heb. Build them with hewing.* This was forbidden the Israelites,

26. *Discovered: i. e.* God requires the greatest modesty in his Worshipers.

Book of EXODUS.

CHAPTER XXI.

The ARGUMENT.

Laws concerning Hebrew Servants, both Men and Women. Of Man-slaughter and of Murder. Of those who smite their Parents. Of Men-stealers, and them that curse their Parents. Of Smiters. Of the Ox that goreth. Of damage by leaving a Pit open, or by an Ox.

NOW these are the judgments which thou shalt set before them. 1. *Judgements: i.e. The Judicial Laws.*

2. *If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.* 2. *If thou buy: Levit. 25. 39. Deut. 15. 12. Jer. 34. 14. The poor Man sold himself, the Thief was sold by the Magistrate, (Exod. 22. 3.) Six years: Except the year of Jubilee set him free sooner, Levit. 25. 40.*

3. *If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.* 3. *By himself: Hebrew With his body; i.e. Single, or unmarried, as appears from the words which follow; married, &c.*

4. *If his master have given him a wife, and she have born him sons or daughters, the wife and her children shall be her masters, and he shall go out by himself.* 4. *A Wife: Namely of the Heathen Bond-women or Slaves; It not being permitted to deal thus with an Hebrew. This, by the Jews, is understood of those Servants which were sold by the Magistrate, and not of him who through poverty sold himself. (Maimon. H. Avud. 6. 3.)*

5. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

5. Shall plainly say: *Heb. Saying plainly say: i.e. He shall say it once and again; or, continually.*

Tigwin's Version renders it, "He shall say it."

6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

6. *Unto the judges: i.e. the magistrates who took him for a servant, and were therefore concerned in him. See the Notes on 1.4. To the door: i.e. Of*

his own House; to which, for the future, the servant was as it were fixed and determined. *Bare his ear: And by this means mark him for a servant, according to the use of that Country, vid. Psal. 40. 6. Heb. 10. 17. 5. 1. For ever: i.e. During his Master's life, unless it happen that the year of Jubilee set him free in the mean time, Levit. 25. 40, 46. [Vid. Joseph. Antiq. l. 4. c. 8.]*

7. And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

7. *If a man sell his daughter: To the Father this bond was*

extreme poverty. She shall not go out as, &c. Not that she should have less, but more privileges than Men-servants could claim.

8. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

8. *If she please not: Heb. If she do not like the eye of, &c. i.e. if a strange nation, &c. To any other Israelite who is not of her Family and Kindred, to whom the care*

and right of redeeming her did belong. The Chaldee renders it to another Man. Deals deceitfully: Or, fulfillin what might justly be expected from him.

9. And

9. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

9. After the manner of daughters: Of the daughters of Israel says the Chaldee;

He shall deal with her as a Free-woman; Give her a Dowry, and bestow her in Marriage as if she had been his own daughter, *Exod. 22. 16, 17.*

10. If he take him another wife; her food, her raiment, and her dowry of marriage shall be not diminished.

10. Her dowry of Marriage: A God.

11. And if he do not these three unto her, then shall she go out free without money.

11. Without money: I. e. Without paying for her freedom, in which her

condition was better than that of Men-servants, *v. 7.*

12. He that smiteth a man, so that he die, shall be surely put to death.

12. Smiteth: Viz. Wilfully. See *v. 13.*

14. *Levit. 24. 17.*

13. And if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee.

13. God deliver him: How this is to be understood, we may learn from *Deut. 19. 5.* Will appoint: *Deut. 19. 3.*

14. But if a man come presumptuously upon his neighbour to slay him with guile; thou shalt take him from mine altar, that he may die.

14. From mine Altar: Which shall not protect a wilfull Murderer, *1 King. 2. 28.*

15. And he that smiteth his father, or his mother, shall be surely put to death.

16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

16. A man: An *Israelite*. See the *Greek* and the *Chaldee*; and *Deut. 24. 7.*

17. And he that curseth his father, or his mother, shall surely be put to death.

And he: Lev. 20. 9. Prov. 20. 9. and 20. 10. 20. Matt. 15. 4. Mark 7. 10. Canst thou curse thy father or thy mother?

18. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

18. If a man smite his neighbour, and he lie in bed, and he die not, but keepeth his bed, 15. 21

19. If he rise again, and walk abroad upon his staff, then shall he that smote him, be quit: onely he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

19. Be quit. He shall not be punished with death. The last of his time. Heb. His ceasing.

20. And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely punished.

20. Punished. Heb. Avenged.

21. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

21. For he is his money: And therefore it is presumed that he would not willingly kill him.

This is to be understood of a Bond-man, not of an Hebrew. Levit. 25. 39, 46.

22. If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

22. Mischief: Or Death to the Woman or Child. [Vid. LXXII. and Ph. Jud.]

23. And if any mischief follow, then thou shalt give life for life,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot. Not in kind, but by a mulct proportioned to the damage received. The Offender might in these cases (though not in Murder, Numb. 35. 31.) make a pecuniary satisfaction. See v. 30. *Vid.* Levit. 24. 20. Deut. 19. 21. Matt. 5. 38.

25. Burning for burning, wound for wound, stripe for stripe.

26. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 26. His Servant: i. e. His Bond-man.

27. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28. If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 28. The Ox shall be, &c. Gen. 9. 5.

29. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 29. Put to death: Or, pay his ransom to the Heirs of him that was killed. See v. 30.

30. If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

31. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32. If the ox shall push a man, or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

32. Thirty shekels: See the Notes on Gen. 20. 16. Mat. 26. 16.

33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

33. Or an Ass: Or any other Beast, the Ass being put for an instance. See the Notes on Lev. 13. 13.

34. The owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his.

34. The Owner, &c. Who was concerned to look to it.

35. And if one man's ox hurt another's, then shall they sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

36. Known: Made known to the Owner. See v. 29.

CHAP. XXII.

THE ARGUMENT.

Laws concerning Theft, and Restitution of Stolen Goods. Of Trespass and Damage. Of Trust, and an Oath upon Suspicion of failure therein. Of Borrowing. Of Fornication. Of Witches. Of lying with a Beast. Of swearing to a false Oath. Of Oppression. Of Usury. Of Phylloxera. Of reviling Magistrates. Of the Fifth-fruits and first-born. Of Flesh torn by Beasts.

7. If a man shall deliver unto his neighbour money, or stuff to keep; and it be stolen out of the man's house, if the thief be found, let him pay double.

8. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his; the cause of both parties shall come before the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it:

11. Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it shall accept thereof, and he shall not make it good.

He that had stolen was under the temptation to forswear himself to avoid the discovery of his theft. And hence it is, that *Theft* and *Perjury* are so often in the Scriptures joined, and mentioned together, one very often inferring the other. See to this purpose, *Lev. 19. 11, 12. Prov. 30. 8, 9. Zech. 5. 3, 4. Shall accept: Heb. 6. 16.*

7. To keep: Viz. Without a reward.

8. To see whether he have, &c. To purge himself by Oath. See the Greek and Vulg. Latin and v. 11. with the Notes.

10. To keep: Not for nothing, as, &c. but for hire. These things here mentioned not being kept without a charge, v. 12. *Gen. 31. 39.*

11. An oath of the LORD: An Oath wherein God is appealed to as the only Witness, there being no need of this Oath where there are

12. And if it be stolen from him, he shall make restitution unto the owner thereof.

12. And if, &c. Gen. 34. 39. Money restitution: Because he received Wages

for keeping. See v. 10.

13. If it be torn in pieces then for him bring it for witness; and he shall not make good that which was torn.

13. Bring it: Or some part of it at least, Amos 3. 12.

14. And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

16. And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

16. If a man: Deut. 22. 28. That is not betrothed: For if she were betrothed the Man was to die

that should lie with her, Deut. 22. 24, 25.

17. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

17. Money: Fifty Shekels, says Josephus. See Deut. 22. 29.

18. Thou shalt not suffer a witch to live.

18. A witch: A Woman that pretends to a power of inverting the established Order of Nature (Vid. Exod. 7. 11.) and to that purpose hath communication with the Devil. The Female is only mentioned because they are generally supposed most prone to this Evil [More Necess. p. 3. c. 87.] Wizards being liable to the same penalty. [Vid. Philon. Ind. de special. legib.]

19. Whosoever lieth with a beast, shall surely be put to death.

20. ~~That sacrifice unto any~~ ~~He that sacrificeth~~ ~~Deut. 12. 13~~
~~shall be utterly destroyed.~~ ~~14, 15. 1 Mac. 2. 26~~
~~Only: Angels, and~~ ~~Saints not accepted~~

21. Thou shalt neither vex a ~~stranger, nor oppress him: for ye were strangers in the land of Egypt.~~

22. Thou shalt not afflict any widow, or fatherless child. 22. Thou shalt not afflict, &c. ~~Zech. 7. 10~~

23. If thou afflict them in any wise, and they cry unto me, I will surely hear their cry.

24. And my wrath shall wax hot, and I will kill ~~with the sword: and your wives shall be widows, and your children fatherless.~~

25. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him ~~usury.~~ 25. If thou lend, &c. ~~Lev. 25. 36, 37~~
~~Deut. 23. 19, 20~~
~~My people: him that is~~
~~Israelite. This is~~
~~explained Deut. 23.~~

26. [Vid. Ph. Jude. de charitate.] Usurer: Or, Ex-
 i. c. Thou shalt not upon that account Lord it over him, and deal rigorously with him, Prov. 22. 7. Usury: The Hebrew word implies Biting.

~~26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.~~ 26. Sun goeth down: After which he will need it to keep him warm.

27. For that is his covering ~~wherein shall he sleep: and it shall come to pass when he crieth unto me, that I will hear: for I am gracious.~~ 27. For I am gracious: I am Merciful, and therefore you ought to be so likewise. ~~1 Peter 5.~~

28. Thou

28. Thou shalt not Revile the
Gods, nor curse the ruler of thy pro-
vince.

3821 **Curse not the King, no not in thy thought, Eccl. 10.20.**

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

29. *The first of thy ripe fruits*: Heb. *The fulness*. The Greek understand it of the first-fruits of the Floor. *Liquors*: Heb. it as Tears from our first-fruits of the Wine- and 34: 19.

20. Likewise shalt thou do with
thy oxen, and with thy sheep :
seven days it shall be with his dam ;
on the eighth day thou shalt give it

30. *Thou shalt give it:* The meaning is, that thenceforward it shall be accepted; and therefore the *Chaldees* re-

dera, *Thou shalt separate.* It was to continue seven days with the Dam; on the eighth day, and afterward, it was esteemed fit for the Priest, as well as for the Altar, *Levit. 22:27.*

31. Neither, &c.
Levit. 22. 8. Ezek.
44. 31.

C. H. A. P. XXIII

The ARGUMENT

Of Slander, wresting Judgment, and respect of persons.
Of Charity, Bribery and Oppression. Of the Sabbath,
and Sabbatical Year. Of Idolatry. Of the several
Festivals. An Angel is promised. Their Obedience
is required and encouraged by several Promises.

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

These words and the following are directed to Judges. [See Phil. Juda. m. d. sing. 8.]

2. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many, to wrest judgment.

3. Neither shalt thou countenance a poor man in his cause.

4. If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again.

5. If thou see the ass of him that hateth thee, lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.

est cease to leave thy business for him: Thou shalt surely leave it to join with him.

6. Thou shalt not wrest the judgment of thy poor in his cause.

7. Keep thee far from a false matter: and the innocent and righteous say thou not: for I will not justify the wicked.

8. And thou shalt take no gift: for a gift blindeth the wise, and perverteth the words of the righteous.

Or thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many, to wrest judgment.

These words and the following are directed to Judges. [See Phil. Juda. m. d. sing. 8.]

2. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many, to wrest judgment.

3. Neither shalt thou countenance a poor man in his cause.

4. If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again.

5. If thou see the ass of him that hateth thee, lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.

est cease to leave thy business for him: Thou shalt surely leave it to join with him.

6. Thou shalt not wrest the judgment of thy poor in his cause.

7. Keep thee far from a false matter: and the innocent and righteous say thou not: for I will not justify the wicked.

8. And thou shalt take no gift: for a gift blindeth the wise, and perverteth the words of the righteous.

9. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

9. Not oppress: This Precept seems to be given to Judges and Magistrates, that (ch. 22. 21.)

to private Men. Heart: Heb. Soul.

10. And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

10. Six years: Lev. 25. 3.

11. But the seventh year thou shalt let it rest, and lie still, that the poor of thy people may eat, and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vine-yard, and with thy olive-yard.

11. Let it rest, &c. i. e. Thou shalt not sow the Land, nor gather the fruits. See v. 10. and Lev. 25. 4. May eat: What Fruits the Vines and Trees produce, as well as what the

the Earth should bring forth from some scattered and remaining Seeds. Vine-yard: Which thou shalt not prune, Lev. 25. 4. Olive-yard: Or, Olive-trees.

12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy stranger may be refreshed.

12. Six days: Ch. 20. 8. Deut. 5. 13. Luk. 13. 14.

13. And in all things that I have said unto you, be circumspect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

13. Of the names: i. e. With any honour or regard to them. See Deut. 12. 3. Josh. 23. 7. Ps. 16. 4. Hof. 2. 17.

Nab. 1. 14. It not being absolutely the names of other Gods.

unlawful to mention

14. Three times thou shalt keep a feast unto me in the year.

14. Three times: Deut. 16. 16.

15. Thou

15. Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall appear before me empty.

16. And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering which is in the end of the year, when thou hast gathered in thy labours out of the field.

Levit. 23. 15. This was the Feast of Pentecost, *Act.* 2. 1. At this time the Law was given. See Notes on *ch.* 19. 1. The feast of ingathering: Called also, The feast of Tabernacles, Lev. 23. 34. Deut. 16. 13.

17. Three times in the year all thy males shall appear before the LORD God.

the place where God appointed, and where the Tabernacle, and after that, the Temple was.

18. Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my sacrifice remain untill the morning.

ch. 34. 25. With leavened bread: i. e. Having leavened Bread in thy possession. My sacrifice: Or, Feast. Remain: viz. Unburnt.

19. The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seeth a kid in his mother's milk.

15. Thou shalt, &c. *Ch.* 13. 3. and 34. 18. And now, &c. Deut. 16. 16. Ecclef. 35. 4. Empty: i. e. Without some Gift or Oblation, Deut. 15. 13, 14.

16. Feast of harvest: When they offered two Loaves of First-fruits, Lev. 23. 17. called, The Feast of Weeks, Exod. 34. 22. because it was seven weeks from the foregoing Feast,

17. Three times: Viz. at the times last mentioned. Before the LORD: i. e. at

18. Of my sacrifice: i. e. Of the Passover, as the Chaldees hath it, and as appears evidently from

ch. 34. 25. Having leavened Bread in thy possession. My sacrifice: Or, Feast. Remain: viz. Unburnt.

19. The first-fruits: *Ch.* 34. 26. Thou shalt not seeth a kid, &c. Deut. 14. 21. This

This the Jews understand as forbidding the eating of Flesh and Milk together. And besides the shew of Cruelty in doing so (Deut. 22. 6, 7. and *Philo Jud. de Charitate*, it is supposed this was forbid the Israelites because it was a Rite used by Idolaters. [See *Mor. Nevech*, p. 2. c. 48.]

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16. Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

1 Cor. 10. 9. Heb. 3. 9. Maimon confesses that these words are explained by those words do manifestly belong to the Messias. See the Notes on Deut. 18. 15. [More Nevech: p. 2. c. 34.]

21. Beware of him, and obey his voice, provokes him not: for he will not pardon your transgressions: for my name is in him.

Joh. 10. 38. The Name of God signifies his Essence, Exod. 3. 13. And sometimes his Word, says Maimon (*More Nevech*, p. 1. c. 64.) and is applicable to the Messias in both these Senses.

22. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

24. Thou shalt not bow down to their gods, nor serve them, nor do

20. Behold: Ch. 33. 2. ~~the Angel~~; i.e. Christ, called so, Mal. 3. 1. He was tempted in the Wilderness, 1 Cor. 10. 9. Maimon confesses that these words are explained by those words do manifestly belong to the Messias. See the Notes on Deut. 18. 15. [More Nevech: p. 2. c. 34.]

21. Not pardon your transgressions: i.e. Your contumacious sins. Vid. Joh. 24. 19. My name is

22. An adversary unto thine adversaries: Or, I will afflict them that afflict thee.

23. For, &c. Ch. 33. 2. Bring thee: Joh. 24. 11.

24. But thou shalt: Deut. 7. 25.

after their works: but thou shalt utterly overthrow them, and quite break down their images.

29. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water: and I will take fishes away from the midst of thee.

30. There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfill.

26. There shall nothing: Deut. 7. 14.

31. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

27. Backs: Heb Neck.

32. And I will send hornets before thee, which shall drive out the Hittite, the Canaanite, and the Kittite from before thee.

28. I will send hornets: Josh. 24. 12. These words may well be understood literally. See Ex. 8. 21.

33. I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee.

34. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

35. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will destroy the inhabitants of the land into your hand; and thou shalt drive them out before thee.

31. Sea of the Philistines: i. e. The Mediterranean, upon which their Country lay. Desert: Of Sin, Exod. 15. 22. Gen. 16. 7. River: i. e. Euphrates, as the Greek have it.

36. Thou shalt make no covenant with them, nor with their gods.

32. Thou shalt: Ch. 34. 15. Deut. 7. 2.

33. They

23. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. 33. It will surely, &c. Deut. 7. 16. Josh. 23. 13. Judg. 2. 3.

CHAP. XXIV.

The ARGUMENT.

Moses is called up into the Mountain. The People promise Obedience. Moses builds an Altar and twelve Pillars. The young Men offer Sacrifices. He enters the People into Covenant with God. God manifests himself. Moses continues in the Mount forty Days and forty Nights.

1. **A**ND he said unto Moses, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off.

God's Seventy of the elders: Who will be good Witnesses of glorious appearance. This number was afterward ordained by God, and taken into the Government, Num. 11. 16, 17.

1. And Moses alone shall come near the LORD: but they shall not come nigh, neither shall the people go up with him.

where was a glorious appearance, and sign of God's more special presence, v. 16, 17. But they shall not come nigh: i. e. Aaron, Nadab and Abihu, and the seventy Elders, though they went up into the Mount, shall not pass into the midst of the Cloud, nor go up to the top of the Mount, as Moses did. Neither shall the people go up: The Elders were allowed to go up some part of the Mount (v. 1.) Moses might onely come near, the People are to stay at the bottom of the Mount.

1. **C**OME up: i. e. After thou hast propounded my Laws to the People, and sprinkled the Blood, &c. to v. 9.

2. **N**ear the LORD: i. e. Into the midst of the Cloud, v. 18. The top of the Mount

3. And Moses came and told the people all the words of the LORD, and all the judgments : and all the people answered with one voice, and said, All the words which the LORD hath said, will we do.

ch. 38. 28.) and the Judicial Laws contained in the three foregoing Chapters, which are called *Judgments*, ch. 21. 1. All the words : Ch. 19. 8. verse 7. Deut. 5. 27.

4. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

named as the principal, not as the only Beasts which were slain, Heb. 9. 19.

6. And Moses took half of the blood, and put it in basins ; and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath said, will we do, and be obedient.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the cove-

3. All the words of the LORD, and all the judgments : i. e. The Ten Commandments, ch. 20. (which are called, The words which God spake, Exod. 20. 1. And again, the ten Words,

4. An altar : On God's part, who is the principal party in this Covenant, Twelve pillars : On the People's behalf.

5. Young men : The First-born, saith the Chaldee. See the Notes on Gen. 49. 3. Of oxen : These are

6. Altar : Which was a representation of the Divine Presence.

7. All : V. 3. All the words, and all the judgments which were contained in the Book of the Covenant, v. 7.

8. On the people : Upon the twelve Pillars (v. 4.) or upon the Elders or Representatives

want, which the LORD hath made with you concerning all these words. presentatives of the People at the least, Heb. 9. 19. who are therefore called all the People, as representing them all. See Lev. 4. 15. Deut. 21. 6. *The blood of the Covenant:* 1. Pet. 1. 2. Heb. 9. 20. A Seal and Confirmation of the Covenant, according to the ancient way of entering into Covenant, Gen. 15. 9. And a figure of the Blood of Christ, Matt. 26. 28.

9. *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.*

9. *Then:* i. e. After these things above mentioned.

10. *And they saw the God of Israel: and there was under his feet, as it were a paved-work of a sapphire-stone, and as it were the body of heaven in his clearness.*

10. *The God:* i. e. The signs of the Divine Presence (v. 15.) but no manner of similitude, Deut. 4. 15. *Under his feet:* i. e. signs of the Divine

Under the glorious appearance, and Presence.

11. *And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.*

11. *And upon the nobles, &c.* i. e. Notwithstanding they saw God, they received no hurt or

damage thereby. See ch. 33. 20. Judg. 13. 22. and Gen. 37. 22. Neh. 13. 21. *Did eat and drink:* Which is an argument that they received no hurt. And supposing them to have eaten of the Peace-offerings mentioned, v. 5. it was a token of favour, and that they were accepted as friends. [See the General Argument to Leviticus.]

12. *And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.*

12. *A law:* Viz. The Ten Commandments. Vid. ch. 34. 28.

13. And Moses rose up, and his minister Joshua: And Moses went up into the mount of God.

14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

15. And Moses went up into the mount, and a cloud covered the mount.

15. A cloud. See ch. 19. 9.

16. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

16. Six days: To prepare and dispose Moses for the receiving the Law.

17. And the sight of the glory of the LORD was like devouring fire on the top of the mount, in the eyes of the children of Israel.

18. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

18. Was in the mount: Chap. 34. 28. Deut. 9. 9.

CHAP. XXV.

The ARGUMENT.

The Free-offerings toward the building of the Sanctuary Of the Ark of the Testimony, and Mercy-seat, and Cherubims. Of the Table of Show-bread. Of the Golden Candlestick. These things to be made after the pattern shewed in the Mount.

I. AND

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

use of another, does also in the Scripture Phrase signify, to give, or apply to that use, *Psalms* 68. 18. with *Eph.* 4. 8. Thus the word signifies, *1 King.* 3. 24. and *ch.* 17. 10. *Judg.* 14. 2. Offering; Or, Heave-offering. An Offering lifted up and separated from the rest of their Goods. Of every man: *Ch.* 35. 5. Willingly: *2 Cor.* 9. 7.

3. And this is the offering which ye shall take of them; gold, and silver, and brass,

4. And blue, and purple, and scarlet, and fine linen, and goat's hair.

2: Bring me: Heb. Take for me: The Hebrew word which signifies to take or to receive, when that receiving is for the

4. Fine Linen: Or, Silk.

5. And ram's skins died red, and badger's skins, and shittim-wood,

5. Shittim-wood: Probably a kind of Cedar, at least, a Wood that doth not

rot or corrupt, according to the Greek and *Josephus* [*Antiq.* L 3. c. 6.]

6. Oyl for the light, spices for anointing oyl and for sweet incense,

7. Onyx-stones, and stones to be set in the ephod and in the breast-plate.

7. Ephod: *Chap.* 28. 4. Breast-plate: *Ch.* 28. 15.

8. And let them make me a sanctuary; that I may dwell amongst them.

8. Dwell amongst them; Viz. By a more especial manifestation of Glory,

and tokens of my Favour.

9. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the vessels thereof, even so shall ye make it.

10. And they shall make an ark of shittim-wood: two cubits and a half shall be the length thereof; and a cubit and a half the breadth thereof; and a cubit and a half the height thereof.

Crown: Or, Border, called a Crown, because it was round about.

11. And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crown of gold round about.

12. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13. And thou shalt make staves of shittim-wood, and overlay them with gold.

14. And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be born with them.

15. The staves shall be in the rings of the ark: they shall not be taken from it.

16. And thou shalt put into the ark the testimony which I shall give unto thee.

17. And thou shalt put into the ark the testimony which I shall give unto thee.

Man's duty. *Exod. 40. 20. 1 King 8. 9. Hence the Ark itself is called the ark of the testimony.*

14. Born: Upon the shoulders of the Levites, *Numb. 7. 9.* It was an offence against this Law to carry the Ark in a Cart, *1 Chron. 13. 7.* with *2 Chron. 35. 9.* and *1 Chron. 15. 15.*

15. They shall not think themselves discharged from their service.

16. The testimony: The two Tables of Stone, the Law in which God declares

17. And thou shalt make a mercy-seat of pure gold, two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

don or 'make atonement for Sin: And hence by Interpreters it is differently rendered by a covering, or else a propitiatory, or mercy-seat. The Greek retain both, and our English Version is justified by Heb. 9. 5. And we are taught, in this sense, to apply it to our Saviour from Rom. 3. 25.

18. And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

Holy of Holies (a Type of the highest Heaven, Heb. 9. 24.) makes it probable that they represent the Angels which stand before God continually (Matt. 18. 20.) ready to do God's Will, Heb. 1. 14.

19. And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat shall ye make the cherubims on the two ends thereof.

20. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another: toward the mercy-seat shall the faces of the cherubims be.

21. And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22. And there I will meet with thee, and I will converse with thee, from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in

17. A mercy seat: The Hebrew word is but one, and is observed to come from a word that signifies to cover, and to pardon

18. Cherubims: See the Notes on Gen. 3.

24. These were winged Figures; and thus being placed in the

19. Of the mercy seat: Or, Of the manner of the mercy-seat.

22. I will meet with thee: I will give tokens of my regard, and more especial presence with thee. Berneke, &c. Numb.

Commandment unto the children of
Israel.

Numb. 7: 89. The
place between the
Cherubims is repre-

sented to us as the Seat of the Divine Presence, 1 Sam. 4: 4.
And the Ark is called God's foot-stool, 1 Chron. 28: 2.
Psal. 132: 7.

23. Thou shalt also make a ta-
ble of shittim-wood: two cubits
shall be the length thereof, and a
cubit the breadth thereof, and a cu-
bit and a half the height thereof.

23. Thou shalt, &c.,
Ch. 37: 10. Two cu-
bits: Twelve hand-
breadths, says Mai-
mon. [H. Beth Hab-
bech. c. 3.]

24. And thou shalt overlay it
with pure gold, and make thereon
a crown of gold round about.

24. A Crown: A
little edging about
the Table.

25. And thou shalt make unto
it a border of an hand-breadth
round about, and thou shalt make a
golden crown to the border there-
of round about.

25. A Border: On
Ledge.

26. And thou shalt make for it four rings of gold, and
put the rings in the four corners that are on the four feet
thereof.

27. Over against the border shall the rings be for pla-
ces of the staves to bear the table.

28. And thou shalt make the staves of shittim-wood,
and overlay them with gold, that the table may be born
with them.

29. And thou shalt make the
dishes thereof, and spoons thereof,
and covers thereof, and bowls there-
of, to cover withall: of pure gold
shalt thou make them.

29. The dishes there-
of: i. e. The Dishes
or Pans in which the
Loaves were pressed.
Spoons thereof:
Little Pans, or Spoons,
of which the Hebrews say there were two, full of Frankin-
cense, or Incense, Numb. 7: 14. which was to be put upon
each row of Loaves, vid. Levit. 24: 11. [Joseph. Antiqu. 7: 3:
c. 7. Maimon. H. Beth Habbech. c. 3.] Covers thereof, and
bowls

of which the Hebrews say there were two, full of Frankin-
cense, or Incense, Numb. 7: 14. which was to be put upon
each row of Loaves, vid. Levit. 24: 11. [Joseph. Antiqu. 7: 3:
c. 7. Maimon. H. Beth Habbech. c. 3.]

bowls thereof: The Jews understand it of *props* to hold up the two *trays* of Bread, of which there were two on each side the Table: And of Pieces of Gold of the fashion of hollow Pies or Rinds slit asunder, to lay between the Leaves. [Maimon. *ibid.*] To cover withall: Or, to pour out withall: The Marginal reading does not seem to agree to this place. And therefore the most probable meaning is this, That the fore-mentioned Utensils were to cover or furnish out the Table withall.

30. And thou shalt set upon the table, shew-bread before me alway.

ing to be constantly set in the House of God, where he was more peculiarly present.

31. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32. And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33. Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

shall be four Bowls. This is indeed the principal part, and that from which the several branches proceed, and may therefore well be put for the whole.

34. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

30. Shew-bread: Or, the bread of Faces, or, presence, being

31. And thou, See. Ch. 37. 17. Knops: These were of a round and oblong Figure, like an Egg, says Maimon.

33. Out of the candlestick: i.e. Out of the Shaft or middle part of the Candlestick. This part is called the Candlestick here and v. 34. where it is said, that in the Candlestick

35. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

other parts of the Candlestick, v. 36. *Out of the Candlestick: See v. 33.*

35. And there shall be a knop, &c. The meaning is this, That under each couple of branches, as they do severally proceed from the Shaft, there shall be a knop of the same pure Gold, with the

36. Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

37. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

37. Seven Lamps: *Vid. Rev. 1. 4. 20 Zech. 4. 2. They: i. e. The Priests, Exod. 27. 21. Light:*

Or, raise to ascend. It: Heb. The face of it; i. e. Of the Candlestick. Maimon tells us, that the six Lamps did all incline towards the Lamp in the middle, and that the middle Lamp (which among the Jews is called the Lamp of the West) looked toward the Holy of Holies. [*H. Ber. Hattach. c. 3.*]

38. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

39. Of a talent of pure gold shall he make it, with all these vessels.

39. A Talent: This is the weight of three thousand Shekels, as

is evident from *Exod. 38. 25, 26. See the Notes on Gen. 20. 16.*

40. And look that thou make them after their pattern, which was shewed thee in the mount.

40. Look: *Act. 7. 44. Heb. 8. 5. Which was shewed thee: Heb. Which thou was caused to see.*

C H A P. XXVI.

The ARGUMENT.

Of the ten Curtains of the Tabernacle. Of the eleven Curtains of Goat's-hair. Of the Boards of Shittim-wood, and their Bars. Of the Vail that divided the Most Holy from the Holy place. Of the Hanging for the Door of the Tent.

1. **M**oreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet : with cherubims of cunning work shalt thou make them.

Christ, Job. 1. 14. With Cherubims : See ch. 25. 18. Of cunning work : Heb. The work of a cunning Work-man, or, Embroiderer. The Jews tell us, that the difference between the cunning work here and the needle-work (v. 36.) is this, That in the cunning-work the Figures were wrought with that art, that they might be seen on both sides of the work : But in the needle-work they were onely to be seen on one side. [Vid. Abrav. in loc. & Maim, Kala Hamnikd. c. 8.]

2. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain, four cubits : and every one of the curtains shall have one measure.

to their length : For they were shorter by two Cubits than the length of the Tabernacle, v. 16, 18. Four Cubits : The ten Curtains coupled, take up forty Cubits, which therefore are fit to cover the Tabernacle according to its length, (v. 16, 18.) and also the back-side thereof.

1. **T**abernacle : Or, place of dwelling, as the Hebrew imports. Here God did dwell, or, more peculiarly preentiate himself : This was a figure of the Body of

2. *Eight and twenty Cubits : It is evident that these Curtains were laid over the breadth of the Tabernacle according*

3. The five curtains shall be coupled together one to another: and other five curtains shall be coupled one to another.

4. And thou shalt make loops of blue upon the edge of the one curtain, from the setvedge in the coupling: and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

4. In the coupling: Or, in the part that was to be joined or coupled to the curtain which was next it.

5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

6. Curtains: I.e. The two great Curtains of five breadth: a-piece shall by these Hooks or Taches be joined together. And it shall be one Tabernacle: Or, The Tabernacle shall be one; i. e. Of a-piece, and intire.

7. And thou shalt make curtains of goat's hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

7. To be a Covering, &c. And because this Covering was to be placed over the ten Curtains above-

named, that it might entirely cover them, here is an addition of two Cubits in length, and of one Curtain more, (v. 8.)

8. The length of one curtain shall be thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains shall be all of one measure.

9. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

9. By themselves: See v. 6.

10. And

10. And thou shalt make fifty loops on the edge of the one curtain, that is our-moſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

11. And thou shalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together that it may be one.

12. And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, ſhall hang over the back-ſide of the tabernacle.

12. Half-curtain: i. e. The half which remains after the doubling mentioned, v. 9.

13. And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

13. Of that which remaineth: Heb. In the remainder or ſurplusage. Sides: i. e. The North and South ſides.

14. And thou ſhalt make a covering for the tent, of ram's ſkins dyed red, and a covering above of badger's ſkins.

14. And a covering: i. e. And another Covering, &c.

15. And thou ſhalt make boards for the tabernacle, of ſittim-wood, ſtanding up.

16. Ten cubits ſhall be the length of a board, and a cubit and a half ſhall be the breadth of one board.

17. Two tenons ſhall there be in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

17. Tenons: Heb. Hands. Very properly ſo called, becauſe they do as it were hold by the Sockets.

18. And

18. And thou shalt make the boards for the tabernacle, twenty boards on the south-side, southward.

19. And thou shalt make forty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20. And for the second side of the tabernacle to the north-side, there shall be twenty boards,

21. And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22. And for the sides of the tabernacle westward, thou shalt make six boards.

23. And two boards shalt thou make for the corners of the tabernacle in the two sides.

24. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

24. Coupled together: Heb. Twisted: i. e. They shall be so set in the corners as to front two ways, viz. Both towards the Sides, and the End of the Tabernacle: And this shall be their form both above and below.

25. And they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26. And thou shalt make bars of shittim-wood: five for the boards of the one side of the tabernacle.

27. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28. Twenty boards: And therefore the length of the Tabernacle was thirty Cubits. See 2. 16.

19. Sockets: Or Bases, as it is in the Hebrew; that had Mortises to receive the Tenons.

24. Coupled together: Heb. Twisted: i. e. They shall be so set in the corners as to front two ways, viz. Both towards the Sides, and the End of the Tabernacle.

27. For the end of the side: i. e. Side-curtains. See 2. 23.

28. And

28. And the middle bar in the midst of the boards shall reach from end to end.

29. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30. And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

30. According, &c. ch. 25: 9, 40. Heb. 8: 5.

31. And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32. And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

32. Hooks: Their Heads, (with the Vulgar: See also the Greek.

33. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy place and the most holy.

33. And the Vail shall divide, &c. The way to Heaven was not revealed, as it was afterward by the Gospel, Heb. 9: 8. 2 Tim. 1: 10. And as a proof of this, the Veil of the Temple was rent in

twain upon the death of Christ, Matt. 27: 51.

34. And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle, toward the south: and thou shalt put the table on the north-side.

36. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

36. An Hanging Or, Covering. This was the first Veil as the entry into the Tabernacle.

37. And thou shalt make for the hanging, five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

The ARGUMENT.

Of the Altar of Burnt-offering, and its Horns and Utensils. Of the Court of the Tabernacle, and its dimensions. Of the Oil for the Lamp.

1. **A**ND thou shalt make an altar of shittim-wood: five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof shall be three cubits.

1. Four-square. *Viz.* With respect to the length and breadth thereof, *Ezek.* 43. 16.

2. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

2. The Horns of it. These were certain Spikes proceeding out of the four corners of the Altar, which were hollow, (says

Maimon) and each of them five hand-breadths high. [*Beh Habbeth. c. 2.*] They may be well supposed not onely for Ornament, but for Use also. And besides the keeping the Sacrifice from falling off, it hath been thought (from *Psal.* 118. 27.) they were set up, that the Sacrifice might be tied and fastned to them, the better to prevent the falling of it.

3. And

3. And thou shalt make him pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

with teeth to lay hold of the flesh of the sacrifice. *Fire-pans.* To take up Coals with for the Censer, in which the Incense was burnt, *Levit. 9. 1. and 16. 12.*

3. *Basons:* In which the blood was received, and out of which it was sprinkled, *ch. 29. 16.* *Flesh-hooks:*

Forks or Instruments of the Sacrifice. *Fire-pans:*

4. And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

a continual fire, may be carried separately from the rest of the Altar, *Exod. 38. 5. with Numb. 4. 13.*

4. *A grate of net-work:* A plate full of holes, on which the wood lay.

On the net: That the Net upon which was

5. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

5. *The compass of the Altar:* i. e. The square Compass of the whole Altar. *Midst of the Altar:* i. e. The midst of the height.

6. And thou shalt make staves for the altar, staves of shittim-wood; and overlay them with brass.

7. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

8. *It was shewed:* *Habu. He shewed.*

9. And thou shalt make the court of the tabernacle for the south-side, southward: there shall be hangings for the court of fine twined linen of an hundred cubits long, for one side.

9. *Court:* This was an open part, and the most outward of all, which received the *Israelites*; whereas into the Holy place, none but Priests entered; into

into the most Holy, none but the High Priest once a year.
Hundred cubits: It was 50 of each side, *v. 11.* Which measure is double to the breadth of it, *v. 12.*

10. And the twenty pillars thereof, and their twenty sockets shall be of brass: the hooks of the pillars, and their fillets shall be of silver.

10. *Fillets*: They seem to be Plates encompassing the heads of the Pillars in which the Hooks were fastened.

11. And likewise for the north-side in length there shall be hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars, and their fillets of silver.

12. And for the breadth of the court, on the west side, shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13. And the breadth of the court on the east side, eastward, shall be fifty cubits.

14. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16. And for the gate of the court, shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.

16. *Twenty cubits*: These with the two Fifteens (*v. 14, 15.*) on each side, made up the fifty Cubits, (*v. 12.*)

17. All the pillars round about the court shall be studded with silver: their hooks shall be of silver, and their sockets of brass.

18. The

18. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

18. Fifty every-where: Heb. Fifty

19. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court shall be of brass.

20. And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten, for the light, to cause the lamp to burn always.

20. Pure Oil-olive beaten: i.e. Oil of the Olive-tree, and of the best and finer sort, not the dregs which run from the

Pres. To burn: Heb. To ascend up.

21. In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD. It shall be a statute for ever unto their generations, on the behalf of the children of Israel.

21. From evening to morning. The Lamps were kept burning night and day, ch. 27:21. Lev. 24:2, 3a. 24:2b

CH A P. XXVIII.

THE ARGUMENT.

Aaron and his Sons are set apart for the Priest's Office. Their Priestly Garments. Of the Ephod; its Girdle and Onyx-stones. Of the Breast-plate, and the Stones thereunto belonging, and of the Urim and Thummim. Of the Golden Bells and Pomegranates. Of the Golden Plate. Of the Coat, Mitre, and Girdle. Of several Garments for the Sons of Aaron.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2. And thou shalt make holy garments for Aaron thy brother, for glory, and for beauty. *These garments are peculiar and separate for the use of the Priests.* For glory, and for beauty: *I. Insignia to the Dignity of the Priests, and Priesthood.*

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

And these are the garments, which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6. And they shall make the ephod of gold, of blue and purple, of scarlet and fine twined linen, with cunning work.

The ephod here mentioned was peculiar to the High Priest. There were also other Garments of Linen which were called by this name, of more common use, 1 Sam. 2. 18. and 22. 18. 2 Sam. 6. 14.

7. It shall have the two shoulders thereof, thereof joined at the two edges thereof; and soles shall be joined together.

8. And

8. And the curious girdle of the ephod which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

Ephod which is upon it: Or, upon him; i.e. Upon the High Priest for whom the Ephod was made.

9. And thou shalt take two onyx-stones, and grave upon them the names of the children of Israel:

10. Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

High Priest carried on his right shoulder. *Malin. Krl. Hammid. c. 9. 1*

10. According to their birth: So that Ruben was the first, and written upon that Stone which the

11. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in onches of gold.

11. With the work, *Sec. Wsd. 18. 24.*

12. And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD, upon his two shoulders for a memorial.

12. For a memorial: Both with reference to God (v. 29.) and also to the Priest, who was thereby put in mind of the concerns of the people.

13. And thou shalt make onches of gold;

13. Onches: To receive the Chains, *v. 14.*

14. And two chains of pure gold at the ends: of wreathwork shalt thou make them, and fasten the wreathen chains to the onches.

15. And thou shalt make the
breast-plate of judgment, with
working after the work of stone-
hood: thou shalt make it of gold,
of blue, and of purple, and of scar-
let; and of fine twined linen shalt
thou make it.

fulted with the Will of God, Numb. 27: 11. See 7: 30.
of this Chapter.

16. Four-square it shall be being doubled; a span shall
be the length thereof, and a span shall be the breadth
thereof.

17. And thou shalt set in it
fourings of stones, even four rows
of stones: the first row shall be a
sardius, a topaz, and a carbuncle:
this shall be the first row.

18. And the second row shall be an emerald, a sap-
phire, and a diamond.

19. And the third row, a ligure, an opal, and an
amethyst.

20. And the fourth row, a be-
ryll, and an onyx, and a jasper:
they shall be set in gold in their en-
clofing.

21. And the stones shall be with
the names of the children of Israel:
twelve, according to their names;
like the engravings of a signet, e-
very one with his name shall they
be according to the twelve tribes.

Abrahenel on the place would have it.

1. 1. 1.

1. 1. 1.

21. And

And thou shalt make upon the breast-plate chains at the ends, of wreathen work, of pure gold.

23. And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breast-plate.

25. And the other two ends of the two wreathen chains, thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which is in the side of the ephod inward.

27. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath, towards the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28. And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29. And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30. And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart, before the LORD continually.

30. The Urim and the Thummim: The Hebrew words import perfection, and light. And as they are applied to good life, and doctrine, they are good attendants upon those who minister in holy things.

But what the matter and form of the Urim and Thummim

Thumam (which are supposed to be made ready to be put in the Breastplate) is not to be known.

31. And thou shalt make the robe of the ephod all of blue.

31. *Rode* Or long Garment down to the ground. See

the Greek, and Revel. 15. 13.

32. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent,

33. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet round about the hem thereof; and bells of gold between them round about.

33. *Flaw* Or, Skirts.

34. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35. And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out: that he die not.

35. *And it* See Eccles. 41. 9.

36. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

36. *A Plate* Which was two fingers broad, and reached from one Ear to the other, going over the Forehead of the

Priest, says Maimon. HOLINESS TO THE LORD: By which the High Priest was taught to look upon himself as separated to the Service of God, as well as from thence to esteem himself obliged to serve God with great care and reverence.

37. And thou shalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it shall be.

38. And

28. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be acceptable before the LORD.

38c. Rom. 8c. i. v. That he may procure God's pardon for the People's Errors in the Service of God: In this the High Priest was a fit type of Christ, 1 Pet. 2. 24.

29. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory, and for beauty.

41. And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42. And thou shalt make them linen breeches to cover their nakedness: from the loins even unto the thighs they shall reach.

42. Their nakedness: Heb. Flesh of their nakedness. Reach: Heb. Be.

43. And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place: that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

43. That they bear not iniquity: i.e. That they bear not the punishment due for their Sin. Hence the Jews teach, that the Priest, who ministers and wears some of the Garments here prescribed, is to be reputed as no Priest,

deserves death, and that the Sacrifice which he offers up is rendered profane. [Maim. H. Kele Hammukd. c. 10.]

CHAP. XXIX.

The ARGUMENT.

The Sacrifice and Ceremonies of Consecrating the Priests. Of the Bullock for a Sin-offering. Of the Ram for a Burnt-offering. Of the Ram of Consecration, and the Wave-offering. The Wave-breast, and Heave-shoulder reserved to Aaron and his Sons for the future. Aaron's Sons, who shall succeed him, are to be anointed, and consecrated in his Vestments. Aaron and his Sons are to eat of the Ram of Consecration, &c. This Consecration to continue seven days. The Atonement for the Altar. The continual Burnt-offering.

1. AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

defect; or perfect, as the Hebrew word signifies.

2. And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil of wheaten flour shalt thou make them.

3. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod,

1. TO hallow them: vi. c. To hallow them apart to their separate and holy Office. Take: Levit. 9. 2. Without blemish: i. e. Without

4. With water: Which Aaron and his Sons were to repeat when ever they went into the Tabernacle, 30: 18, 19.

5. The garments: VIZ. Which are mentioned in the foregoing

and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

ing Chapter. The robe of the ephod: Ch. 28. 31.

6. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre:

6. The holy crown: The Plate of Gold with the blue Lace mentioned 1st 28.

36, 37. Levit. 8. 9. See the Greek and Vulgar.

7. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

7. Oil: Ch. 30. 25.

8. And thou shalt bring his sons, and put coats upon them.

9. And thou shalt gird them with girdles (Aaron and his sons) and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

9. Put: Heb. Bind. Consecrate: Heb. Fill the hand of, Ch. 28.

41. The meaning of which expression may be learnt from v. 23, 24.

10. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock,

10. Aaron: Levit. 1. 4. Put their hands, &c. This putting the Hands on the Head of the Beast which was to be sacrificed

was very usual: By it the Beast was appropriated to God, and the Offerer thereby transferred his guilt upon it. This was joined with Confession of Sin, Lev. 5. 5, 6. with ch. 16. 21.

11. And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

12. Of the altar: i. e. Of the Altar of Burnt-offering, as in the Sin-offerings, Levit. 5. 24, 25, 29, 30.

13. And

13. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

our English Interpreters in their Marginal Note, The Greek render it by the Lobe of the Liver, meaning possibly the Lobe to which the Gaul is fixed. Burn: What we render Burn in this place, is not the same word which we so render, v. 14. but a word that is applied to the burning of Incense, which consumes into Smoke, those parts being fat and light, consuming after that manner which Incense does, without any considerable Ashes remaining.

14. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15. Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

15. Head: See v.

10.

16. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them into his pieces, and unto his head.

18. And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the LORD, it is a sweet savour, an offering made by fire unto the LORD.

18. Burnt-offering:

See the Notes on Lev. vit. 1. 3.

19. And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20. Then

20. Then shalt thou kill the ram and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

20. Tip of the right ear: The putting the blood upon these parts mentioned in this Verse was a symbol of that ready Obedience which was due from the Priests.

21. And thou shalt take of the blood that is upon the altar, and of the anointing oyl, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22. Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the cant above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

22. For it is a ram of Consecration: This Ram was not to be wholly burnt as the other was (v. 18.) Nor was it a Sin-offering as the Bullock was (v. 14.) but rather a kind of Peace-

offering (v. 28. and 31.) from such Sacrifices the right Shoulder and the Breast were due to the Priest (v. 27, 28. Leviticus 31: 32. Deut. 18: 3.) But in this extraordinary case the right Shoulder is to be burnt (v. 25.) And this is a peculiar belonging to the Ram of Consecration. These words give the reason why the right Shoulder was burnt.

23. And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened bread, that is before the LORD.

24. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the LORD.

24. Wave: Heb. Shake to and fro. This waving or moving to and fro being a Rite by which that which

which was thus waved was set apart to an holy use. The Greek translate, by a word that signifies, *to set apart*:

25. And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26. And thou shalt take the breast of the ram of Aaron's consecrations, and wave it for a wave-offering before the LORD: and it shall be thy part.

26. Thy part: Makes being at this time in the stead of the High Priest (v. 22.)

27. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons.

27. Sanctify, &c. Or set apart; taking the Breast for thy self, and burning the Shoulder upon the Altar (v. 25.) these were afterwards the portion of the Priests, *Levit. 7. 31, 32* which is set apart by

Heave-offering: Or, That Offering lifting it up.

28. And it shall be Aaron's and his sons by a statute for ever, from the children of Israel: for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.

28. By a statute: Deut. 18. 3. *Levit. 7. 31, 32.*

29. And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

30. That son: Heb. He of his sons.

31. And thou shalt take the ram of the consecration, and seeth his flesh in the holy place.

part belonging to Moses was set aside (v. 26.) In the holy place: i. e. At the entrance of the Tabernacle, Levit. 8. 31.

32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33. And they shall eat those things, wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34. And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35. And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36. And thou shalt offer every day a bullock for a sin-offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37. Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

31. *Ram*: i. e. The remainder of it after God's part was offered (v. 22.) and the part belonging to Moses was set aside (v. 26.) In the holy place: i. e. At the entrance of the Tabernacle, Levit. 8. 31.

32. *Bread*: Levit. 8. 31. Matt. 12. 4.

33. *A stranger*: i. e. One that is not of the Race of Aaron, *chap. 33*. They are *holy*: i. e. These things are holy, as the *Greek* have it.

37. *Most holy*: Not onely as set apart to an holy use, but as it sanctifies the Gift that was offered upon it, Matt. 23. 19.

38. Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually.

38. Two lambs?
Num. 28, 3.

39. The one lamb thou shalt offer in the morning: and the other lamb thou shalt offer at even.

40. And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine for a drink-offering.

40. Tenth-deal: i. e. A tenth part of an Ephah, Num. 18, 5. See the Notes on Exod. 16, 36. The fourth part of an hin: An Hin contains

twelve Logs, says Maimon: [H. Maal, Hak-korban: c. 2.] A Log, the quantity of six Eggs, or about half a Pint. The fourth part of an Hin is about a Pint and an half.

41. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42. This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD: where I will meet you, to speak there unto thee.

43. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

43. The tabernacle: Or, Israel. The Text being Elliptical it may be understood of either.

It was the glorious Presence of God that sanctified both the Tabernacle and the Congregation which met there; and both these agree with the words which follow, 2. 44.

44. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45. And

45. And I will dwell amongst the children of Israel, and will be their God. 45. I will dwell: Levit. 26. 12. 2 Cor. 6. 16.

46. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I am the LORD their God.

CHAPTER XXX.

THE ARGUMENT.

Of the Altar of Incense. Of the ransom Money, of half Shekel to be paid for them that are above twenty years old. Of the Layer of brass. Of the Holy Anointing-oil. The Composition of the Perfume.

1. **A**ND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it. 1. Shittim-wood: See ch. 25. 5.

2. A cubit shall be the length thereof, and a cubit the breadth thereof (four square shall it be) and two cubits shall be the height thereof: the horns thereof shall be of the same. 2. Horns: Vid. ch. 27. 2.

3. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about. 3. Top: Heb. Roof. Sides: Heb. Walls.

4. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal. 4. Corners: Heb. Ribs.

5. And thou shalt make the staves of shittim-wood, and overlay them with gold.

6. And thou shalt put it before the veil, that is by the ark of the testimony, before the mercy-seat, that is over the testimony, where I will meet with thee.

26. 33. Mercy-seat: Ch. 25. 17. Where I will meet with thee: I will be known unto thee there, say the Greek.

7. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

and 8. 3. When the Priest went in to offer Incense the People prayed without, Luk. 1. 10.

8. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

intermission, which recommends to Prayer, at least every Morning and Evening.

9. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

sacrifice, &c. Which were to be offered upon the Altar of Brass appointed for that purpose.

10. And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it; throughout your generations: it is most holy unto the LORD.

6. Before the veil: i. e. In the Holy Place, before the Veil which was between that and the Holy of Holies, ch.

7. Sweet incense: Heb. Incense of spices. A Symbol of fervent and devout Prayers, Ps. 141. 2. Rev. 5. 8.

8. Lighteth: Or, Setteth up; Heb. Causeth to ascend. At even: Heb. Between the two evens. Perpetual: Without

us constant times of 9. Strange incense: i. e. Incense of another Composition than what is appointed, v. 34. Nor burnt-

10. Make an atonement, &c. By the Blood of the Sin-offering he shall cleanse it from the pollution which it contracts, because of the transgressions of the People,

ple, Lev. 16: 16, 18. Once in the year: That is, on the day of Expiation, the tenth day of the seventh Month, Lev. 16: 29. Most holy: Ch. 23: 37.

11. And the LORD spake unto Moses, saying, 1

12. When thou takest the sum of the children of Israel, after their number; then shalt thou give every man a ransom for his soul unto the LORD, when thou numberest them: that there be no plague amongst them, when thou numberest them.

deeming them. No plague: As happened in David's time, after he had numbered the People.

13. This they shall give, every one that passeth among them that are numbered; half a shekel after the shekel of the sanctuary (A shekel is twenty gerahs) an half shekel shall be the offering of the LORD.

12. When, &c. Num. 1: 2, 5. Their number: Heb. Them that are to be numbered. A ransom for his soul: Or, For his Life. This was an homage paid to God, as an acknowledgement of his re-

13. After the shekel of the sanctuary: Possibly in the Sanctuary the Standards were kept, by which other Weights and Measures were to be examined, though some have thought

that the Expression implies a difference between the Common and Sacred Shekel. A shekel, &c. Lev. 27: 25. Num. 3: 47. Ezek. 45: 12.

14. Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the LORD.

15. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

15. The rich, &c. Riches being of no account with God. Give more: Heb. Multiply. Give less: Heb. Diminish.

16. And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service

of the tabernacle of the congregation, that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17. And the LORD spake unto Moses, saying,

18. Thou shalt also make a laver of brass, and his foot also of brass, to wash withall: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19. For Aaron and his sons shall wash their hands and their feet thereat.

20. When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22. Moreover the LORD spake unto Moses, saying,

23. Take thou also unto thee principal spices of spike, myrror, cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24. And of cassia five hundred shekels, after the shekel of the sanctuary, and of the oil-olive an hin.

25. And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the

20. That they die not: viz. By the hand of God, as the Jews said, Mat. 20. 2.

23. Principal spices: The best of the kind.

24. Of the sanctu-
ary: See v. 13. A hin: Vid. Ch. 29. 40.

25. An oil: Which signifies the Gifts of the Holy Spirit, Act. 10. 38. Luk. 4. 21. Anointing:

anointing oyl: it shall be an holy anointing oyl.

Apothecary: Or, Perfumer.

26. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

26. Thou shalt anoint: And by that means set apart to an holy use.

27. And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28. And the altar of burnt-offering with all his vessels, and the laver and his foot.

29. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them, shall be holy.

29. Sanctify: Or, By this means set apart to a separate and Holy use.

30. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

30. Anoint Aaron &c. Who were by this anointing set apart to the Priesthood, as by the Holy Spirit the Ministers of God are enabled to discharge their Office.

31. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oyl unto me, throughout your generations.

31. This shall be: The Jews understand it of this very Oyl which was made by Moses, and not that

we read of, repeated afterwards.

32. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

33. Stranger: i.e. Whoever is not a Priest, or a King.

34. And the LORD said unto Moses, Take unto thee sweet spices, *stacte*, and *onycha*, and *galbanum*; these sweet spices with pure frankincense: of each shall there be a like weight.

Clam or sweet Hoof which was used in Perfumes, says *Maimon*. *Galbanum*: This (says *Maimon*) is a Gum of a Tree in Greece, like black Honey, and is of a strong smell.

35. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.

36. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37. And as for the perfume which thou shalt make, you shall not make to your selves according to the composition thereof: it shall be unto thee holy for the LORD.

38. Whosoever shall make like unto that, to smell thereof, shall even be cut off from his people.

34. *Stacte*: The fatness or sweet Gum of a certain Balsamick-tree. The Hebrew word imports dropping. *Onycha*:

This was a certain

35. *Tempered*: Heb. *Salted*.

36. *Put of it before*, &c. That is, Offer it upon the golden Altar.

37. *To your selves*, &c. i. e. To your own use, v. 38.

CHAP. XXXI.

The ARGUMENT.

Bezaleel and Aholiab are chosen by God, and fitted for building the Tabernacle, and all things belonging thereunto. The observation of the Sabbath is pressed upon the Israelites. Moses receives two Tables of Stone written by God.

1. **A**ND the LORD spake unto Moses, saying,

2. See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Esa. 43. 1. Son: 1 Chron. 2. 20. and 24. 14.

3. And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4. To devise cunning works, to work in gold, and in silver, and in brass,

5. And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

6. And I, behold, I have given with him, Aholiab the son of Abisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee:

2. I have called by name: i. e. I have particularly chosen and designed. *Vid. Of Hur; Ch. 17. 12.*

3. Spirit of God: i. e. The gifts of the Spirit which follow, *1 Cor. 12. 4, 8.*

4. To devise cunning works: To teach the Artificers, says the Chaldee.

5. Stones: This the Chaldee understands truly of precious Stones. See *ch. 28. 21.*

7. The

7. The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle,

7. Furniture: Heb. Vessels.

8. And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

8. Pure candlestick: Made of pure Gold, and by the Priest's daily use, to be kept clean and pure.

9. And the altar of burnt-offering with all his furniture, and the laver and his foot,

10. And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

10. Clothes of service: These Clothes of Service, as they stand here distinguished from the Priest's Holy Garments, may possibly refer to those Clothes and Coverings which are mentioned Num. 4. 7, 8, 9, 11, 12.

11. And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee, shall they do.

12. And the LORD spake unto Moses, saying,

13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations; that ye may know that I am the LORD, that doth sanctify you.

13. Verily my sabbaths, &c. Tho' this work were to be done as God had appointed, yet not on the Sabbath Day. A sign between me and you: a token or acknowledgment

that I am your God, and that you worship the Creator of Heaven and Earth. The Sabbath was afterward commanded as a memorial of their Deliverance out of Egypt, Deut. 5. 15. And it was a standing sign of that People's relation to God, as their Maker and Deliverer, Ezek. 20. 20, That doth sanctify you: Or, That doth set you apart to my Service;

Service; and as a sign and token thereof, the Sabbath was ordained for the service of God, and rest from Worldly Occasions.

14. *Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.*

14. *Ye shall keep, &c. Ch. 20. 8. Deut. 5. 12. Exek. 20. 12. Be put to death: The tale was thus (says Maimon) among the Jews. He that proudly and willingly did work on the Sabbath*

was liable to be cut off: i. e. To perish by the hand of God. If he did it ignorantly he was obliged to bring his sin-offering; but if he were convicted by Witnesses he was to be stoned, Num. 15. 27. 30. and 35.

15. *Six days may work be done, but on the seventh is the Sabbath of rest, holy to the LORD: whosoever doeth any work on the Sabbath-day, he shall surely be put to death.*

15. *Holy: Heb. Holiness.*

16. *Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.*

17. *It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*

17. *In six days: Gen. 1. 5. and 2. 2.*

18. *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

18. *Two tables: Deut. 9. 10. with the finger of God: This is spoken after the manner of Men, and is to be understood accordingly.*

These Tables, and the Writing on them, were not the work of a Man, but were the work of God. Vid. Job. 40. 15. [Vid. Aben Ezra. p. 1. c. 66.]

CHAP. XXXII.

The ARGUMENT.

In the absence of Moses the Israelites prevail with Aaron to make a Calf. They commit Idolatry. God's great displeasure thereupon. Moses intercedes with God on their behalf. The Tables of Stone are broken. Moses destroys the Calf, and expostulates with Aaron. The Sons of Levi slay many of the Israelites by the direction of Moses. Moses minds the People of the greatness of their Sin. He pleads with God on their behalf.

I. **A**ND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us Gods; which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Act. 7. 40. They desire an Image or visible Symbol of the Divinity, which might at their pleasure go before them. Moses having been absent some considerable time, and the Pillar which was wont to go before them having, during that time, stood still.

2. And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

of Egypt, ch. 12. 35. These Ear-rings were materials of Idolatry

1. **T**HE People: Not all the People, but a considerable part of them. See v. 26. and 1 Cor. 10. 7. Unto Aaron: Or, against Aaron. 'Tis very probable that they came in a very tumultuous and violent manner, v. 22. Up, make us Gods, &c.

2. **G**olden Ear-rings: Possibly those very Jewels which the Egyptians had furnished them with at their departure out

Idolatry both now, and before, and after this time, *Gen* 35. 4. *Judg.* 8. 24.

3. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.

4. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

4. And, &c. *1 King.* 12. 28. *Psal.* 106. 19. Thy Gods: Or, thy God, *Nehem.* 9. 18. They Worshipped God by this Image, (*v.* 5.) which yet does not excuse them from Idolatry, *Act.*

7. 41. *1 Cor.* 10. 7. *Exod.* 20. 4. 5.

5. And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To morrow is a feast to the LORD.

5. To the LORD: To Jehovah; but yet the Calf by which Jehovah is Worshipped, is called an Idol, *Act.* 7. 41.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

6. People: *1 Cor.* 10. 7. Play: This mirth was an attendant upon their Idolatrous Worship, and is expressed by a word

in the Hebrew that is sometimes applied to Whoredom; Idolatry being esteemed a spiritual Whoredom or Fornication, *Gen.* 39. 17.

7. And the LORD said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves.

7. Go: *Deut.* 9. 12. Thy people: They have no right to be called God's people.

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have

8. They have: *Deut.* 9. 8. worshipped

worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee out of the land of Egypt.

9. And the LORD said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

9. I have seen, &c. Ch. 33: 3. Deut. 9: 13.

10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

10. Let me alone, &c. Do not pray or intercede for them, as the Chaldees hath it.

11. And Moses besought the LORD his God; and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

11. And Moses, &c. Psal. 106. 23. The LORD: Heb. The face of the LORD.

12. Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

12. Wherefore: Numb. 14: 13.

13. Remember Abraham, Isaac, and Israel thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

13. I will multiply: Gen. 12: 7. and 15: 1. and 28: 16.

14. And the LORD repented of the evil, which he thought to do unto his people.

14. Repented, &c. He was appeased, and turned from the Evil, as the Vulgar and Chaldees have it.

15. And

14. And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

15. On both their sides: i. e. On the two fore-sides.

16. And the tables were the work of God, and the writing was the writing of God graven upon the tables.

17. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18. And he said, It is not the noise of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing, do I hear.

quarrying or conquered People; but of those who rejoiced or sang as Men were wont to do in Festivals, and the Dancing attending upon them. Vid. Psal. 68. 25. Judg. 21. 19, 21.

19. And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

16. Tables: Gen 31. 18.

17. Shouted: In the war mentioned v. 6.

18. Being overcome: Heb. Weakness. Sing: Play, says the Chaldee. Moses being before instructed, (v. 7.) discerned it not to be the voice of con-

19. Brake them, &c. The People having first broken their Covenant with God.

20. And he took, &c. Dent. 9. 21. Burnt it: He melted it probably, and by that means he first destroyed the form or

or figure of the Calf. *Ground it to powder*: And did by this destroy the whole *Campages* of it, and expose the Vanity of the Idol. *Drink*, &c. And by this means *Ahas* utterly destroyed all the reliques of this Idolatry, *Deut.* 7. 25. There is an Opinion among the *Jews*, that this drink was like the Water of Jealousie, (*Numb.* 5.) serving for the discovery of the Idolaters, whom the *Levites* destroyed.

21. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22. And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they are set on mischief,

23. For they said unto me, Make us gods, which shall go before us: For as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24. And I said unto them, Whosoever hath any gold let them break it off: So they gave it me: then I cast it into the fire, and there came out this calf.

25. And when Moses saw that the people were naked (for Aaron had made them naked unto their shame, amongst their enemies.)

God, which was their glory and their strength, *vid.* *Numb.* 14. 9. And now they were exposed to the scorn and violence of their Enemies. *Their enemies*: Heb. *Those that rose up against them.*

26. Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

24. And there came out this Calf: A very weak excuse of his Sin, much like that which we read, *Gen.* 3. 12. and *1 Sam.* 15. 15.

25. Naked: i. e. By reason of their Sin stripped and robbed of the favour and protection of

26. On the LORD's side: i. e. That have not fallen into Idolatry.

27. And

27. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29. For Moses had said, Consecrate your selves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

29. For Moses, 8cc. Or, And Moses said, Consecrate your selves to day, to the LORD, because every man hath been against his son and against his brother, &c.

30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32. Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

32. Out of thy book which thou hast written: This is spoken of God after the manner of Men, and

speaks the great Charity of Moses, who chooses rather to suffer, though death it self (see Num. 11. 15.) than to behold the destruction of his People.

33. And the LORD said unto Moses, whosoever hath sinned against me, him will I blot out of my book.

33. Whosoever, 8cc. He that sins shall die.

34. Therefore now go, lead the people, unto the place of which I have spoken unto thee. Behold, mine angel shall go before thee. Nevertheless, in the day when I visit, I will visit their sin upon them.

25. And the LORD plagued the people, because they made the calf which Aaron made.

35. Plagued: By the Levites, and in the plagues afterwards.

CHAPTER XXXIII.

The ARGUMENT.

God refuseth to go with the People, at which Message they mourn. The Tabernacle or Tent of Moses is removed out of the Camp. The cloudy Pillar stands at the door of it. God speaks unto Moses Face to Face. Moses desires God to shew him his Way, and his Glory. God's words to Moses upon this occasion.

1. AND the LORD said unto Moses, Depart, and

1. Unto thy seed: Gen. 12. 7.

go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.

2. And I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Jebusite, and the Jebusite.

2. And I will send an Angel: Deut. 32. 34. By the Angel here is meant a Creature, one of God's ministering Servants, and not the Angel mentioned Gen. 22. 22.

as is evident by comparing the Text.

2. *Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people: lest I consume thee in the way.* 3. *Stiff-necked.* Ch. 32. 9. Deut. 9. 13.

4. *And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.* 4. *And when the people:* The order in which the things here reported to have been said and done

will most clearly appear, if after v. 3. we read v. 5. and then v. 4. and 6. And this our Translators seem to be sensible of by their rendering those words, v. 5. *For the LORD had said, &c.* They could not but see that the threatening words which God bid Moses say to the Children of Israel, v. 5. was the reason why the people mourned v. 4. The word *For*, with which the fifth Verse begins, plainly shews, that this was the reason they mourned: They did this upon the sad tidings that God would not go up in the midst of them. God does after this promise his Presence, v. 14.

5. *For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee, therefore now put off thy ornaments from thee, that I may know what to do unto thee.* 5. *That I may know:* We must not think that God did not know his own purpose, and the event of things. And therefore the Greek render the word as signifying to *show*,

or make known to others. And the words, *That I may know*, according to this rendering are as much as, *That I may (or and I will) discover.* See the Notes on Gen. 22. 12.

6. *And the children of Israel stript themselves of their ornaments by the mount Horeb.* 6. *By the mount:* Or, *From the mount.* At some distance possibly from the

Mount, as being unworthy to come near the place where God did reveal himself.

7. And Moses took the Tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass that every one which sought the LORD, went out unto the Tabernacle of the congregation, which was without the camp.

People. It is not to be supposed that Moses did this without God's direction; and the descent of the cloudy Pillar upon this Tabernacle (v. 9.) was an argument that God withdrew from the People the token of his Presence and Favour. And called it, &c. By the same name which the Tabernacle which was to be built by God's Command was called. This was at present a provisional Tabernacle instead of that (v. 9.) Which sought the LORD: i.e. That sought the knowledge of God's Will by Moses, Ch. 18. 15, 19, 20.

8. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10. And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

7. The Tabernacle: His Tabernacle, says the Greek: i.e. The Tent of Moses where he was wont to give Judgment, and to answer in matters of doubt. Without the camp: This was an Argument of God's displeasure with the

People. It is not to be supposed that Moses did this without God's direction; and the descent of the cloudy Pillar upon this Tabernacle (v. 9.) was an argument that God withdrew from the People the token of his Presence and Favour. And called it, &c. By the same name which the Tabernacle which was to be built by God's Command was called. This was at present a provisional Tabernacle instead of that (v. 9.) Which sought the LORD: i.e. That sought the knowledge of God's Will by Moses, Ch. 18. 15, 19, 20.

8. Rose up, &c. In expectation of what would follow upon this removal of the Tent.

9. Cloudy pillar: The token of the Angel's presence, ch. 13. 21. and ch. 14. 19.

10. Worshipped: They bowed down and worshipped God for this token of his presence.

11. And

11. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

11. Face to face: i.e. Plainly and familiarly; not in Visions, and Dreams, and dark speeches. This was a peculiar privilege to Moses, Num. 12. 6, 8. Deut. 34. 10. Departed

not: He stayed to give Judgment, ch. 18. 26.

12. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people, and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

12. Whom: i.e. What Angel. I know thee by name: In a special manner I know thee: Above all men, as the Greek render it. See v. 11.

13. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight, and consider that this nation is thy people.

13. Thy way: i.e. Thy gracious and mercifull Administration. Vid. Ps. 103. 7. and 67. 2. That I may find grace, &c. That so I may be assured of thy Favour.

14. And he said, My presence shall go with thee, and I will give thee rest.

14. My presence: i.e. My self. Here God promises the presence of his Divine Majesty;

and that he will not leave them to the conduct of a created Angel: They shall be under the care of the Angel of his Presence according to his Promise, Exod. 23. 20. Vid. Isa. 63. 9.

15. And he said unto him, If thy presence go not with me, carry us not up hence.

15. And he said unto him: Which words may be rendered, And he had

said unto him; and so perhaps the words v. 17. The Lord said, might have been better rendered, The Lord had said.

16. For wherein shall it be known here; that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So

shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight: and I know thee by name.

18. And he said, I beseech thee, shew me thy glory.

16. Be separated: i.e. Distinguished by a peculiar privilege, Ps. 76. 1.

18. Thy glory: i.e. Thy Face, as it is expressed (v. 20.)

That which Moses begs is a more plain and familiar knowledge of the Divine Nature and Essence, or such a seeing of God (v. 20.) as this mortal state will not admit of.

19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and I will be gracious, to whom I will be gracious, and will shew mercy on whom I will shew mercy.

19. I will make all my goodness, &c. i.e. God promises to grant to Moses a knowledge of his goodness; he should see the footsteps of his Mercy, and he would let him know

how he is affected to mankind. And will be gracious: Rom. 9. 15.

20. And he said, Thou canst not see my face: for there shall no man see me, and live.

20. See my face: i.e. Perfectly know me, 1 Cor. 13. 12.

21. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock.

22. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.

22. My glory: i.e. Glorious appearance which speaks me present. Cover thee with my hand: i.e. Powerfully protect thee, and hide thee.

23. And

23. *And I will take away mine hand, and thou shalt see my back-parts: but my face shall not be seen.*

23. *My back-parts:* This is spoken after the manner of Men: For God is a Spirit: We know God but

imperfectly in this Life; we learn something of him by the effects of his Power, and Wisdom, and Goodness. A fuller knowledge is reserved for a future state.

CHAP. XXXIV.

The ARGUMENT.

The two Tables are renewed. The Lord's Name proclaimed. Moses begs God's Presence and Pardon. Idolatry is strictly forbid. God renews his Covenant, and repeats several Laws that were given before. Moses continues fasting in the Mount forty days and forty Nights. The Face of Moses shines. He puts a Veil thereon whiles he speaks with the People, and removes it when he speaks with God.

1. **A**ND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest.

1. **H**EW thee: The first Tables were the work of God, ch. 32. 16, Deut. 10. 1,

2. *And be ready in the morning, and come up in the morning unto mount Sinai, and present thy self there to me, in the top of the mount.*

3. *And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.*

4. *And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went*

up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

claimed the name: Or, He called upon the name, and then these words refer to Moses, who, upon God's glorious manifestation of himself, called upon God. This agrees well with the Hebrew Text (*Vid. Gen. 12. 8.*) and is followed by the *Vulgar Latin*.

6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, claimed: i. e. And the Lord proclaimed, *ch. 33. 19.*

7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation.

Moses deprecates God's displeasure, he makes use of these words, *Nam. 14. 18.* [*More Nevoch. p. 1. c. 54.*] *Visiting*, &c. *ch. 20. 5.* *Deut. 5. 9.* *Jer. 32. 18.*

8. And Moses made haste, and bowed his head towards the earth, and worshipped.

9. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, (for it is a stiff-necked

5. Descended: Was revealed, says the Chaldee: i. e. He manifested himself in the Cloud. And pro-

6. And the LORD passed by, &c. That is, He caused his Divine Presence to pass by, as the Chaldee hath it. And pro-

7. Will by no means clear: Or, Will not utterly cut off. For so the Hebrew word is observed sometimes to signify, and is by our English rendered to that sense, *Zeck. 5. 3.* *Jer. 46. 28.* in the Margent. Besides, when

9. If now, &c. Moses is now encouraged to pray as he doth upon this proclaiming the Mes-

people) and pardon our iniquity and our sin, and take us for thine inheritance.

cy and Goodness of God. *My Lord:* The Chaldee understands it of the Shecinah, or Divine Presence.

10. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou art, shall see the work of the LORD: for it is a terrible thing that I will do with thee.

11. Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12. Take heed to thy self, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13. But ye shall destroy their altars, break their images, and cut down their groves.

14. For thou shalt worship no other God: for the LORD, whose name is Jealous, is a jealous God:

15. Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice,

10. *I make:* Deut. 5. 2. A terrible thing: Such as speaks the Majesty and Power of God, who is terrible in his doing toward the children of men, Ps. 66, 5.

12. Take heed: Ch. 23. 32. Deut. 7. 2.

13. Images: Heb. Statues.

14. Jealous: Ch. 20. 5.

15. Go a whoring: Idolatry is a spiritual Whoredom, Ps. 73. 27. He that loves and honours the Creature instead of the Creator is guilty of

of it, Jan. 4. 4. And thou eat of his sacrifice: And have Communion with an Idol, Num. 25. 2. Ps. 106. 28. Ezek. 18. 6. 22. 9. 1 Cor. 10. 20. Rev. 2. 20.

15. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 16. Their daughters: 1 King. 11. 2.

17. Thou shalt make thee no molten gods. 17. No molten: They are specially warned against molten Gods, they having transgressed so lately in the molten Calf, ch. 32. 4.

18. The feast of unleavened bread shalt thou keep: Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou camest out from Egypt. 18. Unleavened: Ch. 23. 15. Month: Ch. 13. 4.

19. All that openeth the matrix is mine: and every firstling among thy cattel, whether ox or sheep, that is male. 19. All: Ch. 22. 19. Ezek. 44. 30.

20. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me empty. 20. Lamb: Or, Kid. Empty: Ch. 23. 15.

21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest. 21. Six: Ch. 23. 12. Deut. 5. 12. Luk. 13. 14.

22. And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end. 22. And: Ch. 23. 16. Tabernacle: Heb. Revelation of the new.

23. Thrice

23. *Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.* 23. *Thrice: Ch. 23-14. 17. Deut. 16. 16.*

24. *For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God, thrice in the year.*

25. *Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of passover be left unto the morning.* 25. *Thou, 3cc; Ch. 23. 18.*

26. *The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.* 26. *Kid: Ch. 23. 19. Deut. 14. 21.*

27. *And the LORD said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel.* 27. *Write thou these words: Deut. 4. 13. i. e. Do thou write them in a Book apart: These ten Commandments only they were written by*
were written in the two Tables, and God (v. 1. Deut. 10. 2. 4.)

28. *And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.* 28. *And he: Ch. 24. 18. Deut. 9. 9. And he wrote: Not Moses but God. See v. 27. Commandments: Heb. Words.*

29. *And it came to pass when Moses came down from mount Sinai (with the two tables of testimony in Moses's hand, when he came down from the mount) that* 29. *Shone: Was glorious, says the Greek, which rendering agrees well with what we read 2 Cor. 3. 7. While he talked*

Moses wist not that the skin of his face shone; while he talked with him.

talked with him. These words express the cause why the Face of Moses did

shine, viz. from his converse with God, 2 Cor. 3. 18.

30. *And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.*

30. *Were afraid; And by this means, it is likely, Moses came to the knowledge of it.*

31. *And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.*

32. *And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.*

33. *And till Moses had done speaking with them, he put a veil on his face.*

33. *He put: Or, He had put: Viz. during the time that he spake with them,*

A veil: 2 Cor. 3. 13, 14.

34. *But when Moses went in before the LORD to speak with him, he took the veil off, untill he came out. And he came out and spake unto the children of Israel, that which he was commanded.*

34. *He took the veil off: 2 Cor. 3. 16.*

35. *And the children of Israel saw the face of Moses, that the skin of Moses's face shone: and Moses put the veil upon his face again, untill he went in to speak with him,*

35. *With him: That is, With God, as appears from v. 34.*

CHAP. XXXV.

The ARGUMENT.

*The People are commanded to rest on the Sabbath-day.
Free-will Offerings for the Tabernacle to be received.
Both Men and Women offer Materials. Bezaleel and
Aholiab chosen for the work.*

1. **A**ND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doth work therein, shall be put to death.

3. Ye shall kindle no fire throughout your habitations upon the sabbath-day.

Sabbath, (ch. 20. 10. and ch. 31. 15.) withall, which upon other Festivals

4. And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5. Take ye from amongst you an offering unto the LORD: Whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

willing heart: Ch. 25. 2.

2. Six days: Ch. 20. 9. Levit. 23. 3. Deut. 5. 12. Luk. 13. 14. An holy day: Heb. Holiness. Put to death: See the Notes on ch. 31. 14.

3. Ye shall kindle no fire: Neither for common work, which was forbid on the nor yet to dress Meat, (ch. 12. 16.) ch. 16. 23.

5. Take ye from amongst you, &c. i. e. Bring me, or, take for me. As it is ch. 25. 2. See the Notes upon that place. A

6. And

6. And blue, and purple, and scarlet, and fine linen, and goats-hair,

7. And rams skins died red, and badgers skins, and shittim-wood,

8. And oil for the light, and spices for anointing oil, and for the sweet incense,

9. And onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

10. And every wise-hearted among you, shall come and make all that the LORD hath commanded;

IV. The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

outward Covering of Rams Skins, and Badgers Skins, *ch. 26. 14. and ch. 36. 14.*

11. The ark and the staves thereof, with the mercy-seat, and the veil of the covering,

and the Holy-of-Holies, mentioned *ch. 25. 31*. It is here fitly mentioned after the Ark and Mercy-seat, which were within the Veil, (*ch. 26. 33.*) and before the Table, the Candlestick, and the Altar of Incense which were in the Holy place, and without the Veil.

12. The table and his staves, and all his vessels, and the shew-bread,

13. The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

14. And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

15. And the altar of burnt-offering with his brasen grate, his staves, and all his vessels, the laver and his foot,

16. The

11. The Tabernacle: *Ch. 26. 1. His tent and his covering: i. e. The Curtains thereof, as well as the*

12. The veil of the covering: *i. e. That Veil which divides between the Holy*

It is here fitly mentioned after the Ark and Mercy-seat, which were within the Veil, (ch. 26. 33.) and before the Table, the Candlestick, and the Altar of Incense which were in the Holy place, and without the Veil.

15. And the Incense-altar: *Ch. 27. 1. The Altar of burnt-offering: Ch. 27. 1.*

17. The hangings of the court, his pillars, and their
 bases, and the hanging for the door of the court,

18. The pins of the tabernacle, and the pins of the
 court, and their cords,

19. The clothes of service, to do service in the holy
 ce, the holy garments for Aaron the priest, and the
 inents of his sons to minister in the priest's office:

20. And all the congregation of the children of Israel
 parted from the presence of Moses.

21. And they came, every one whose heart stirred him
 and every one whom his spirit made willing; and they
 gave the LORD's offering to the work of the taber-
 nacle of the congregation, and for all his service, and for
 holy garments.

22. And they came both men and women, as many as
 were willing-hearted, and brought bracelets, and ear-rings,
 rings, and tablets, all jewels of gold: and every man
 offered an offering of gold unto the LORD.

23. And every man with whom was found blue, and
 and scarlet, and fine linen, and goat's-hair, and
 skins of rams, and badgers skins, brought them.

24. Every one that did offer an offering of silver and
 brought the LORD's offering: and every man
 whom was found shittim-wood for any work of the
 ce, brought it.

25. And all the women that were wise-hearted, did
 with their hands, and brought that which they had
 both of blue, and of purple, and of scarlet, and of
 linen.

26. And all the women whose heart stirred them up
 wisdom, spun goat's-hair.

27. And the rulers brought onyx-stones, and stones to
 set, for the ephod, and for the breast-plate:

28. And spice, and oyl for the 28. Spice: Chap.
 the, and for the anointing oyl, 30. 23.
 for the sweet incense.

29. The children of Israel brought a willing-offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moses.

30. And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah :

30. The LORD hath, &c. Chap. 31. v. 2.

31. And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ;

32. And to devise curious works, to work in gold, and in silver, and in brass,

33. And in the cutting of stones to set them, and in carving of wood to make any manner of cunning work.

34. And he hath put in his heart that he may teach, both he and Aboliab the son of Ahisamach of the tribe of Dan.

35. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

C H A P. XXXVI.

The ARGUMENT.

Moses delivers the Offerings brought by the People to the Workmen. The People are restrained from any farther Offerings. The Curtains with Cherubims are made, and those of Goat's-hair. The Boards and Bars are prepared; as also the Veil and Hanging.

1. **T**HEN wrought Bezaleel and Aboliab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

1. **T**HEN wrought Bezaleel, &c. This Chapter, and those which follow, give an account of the execution of that which was designed and commanded before, *ch.* 25, 26, 27.

2. And Moses called Bezaleel and Aboliab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it.

3. And they received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuary, to make it withall. And they brought yet unto him free-offerings every morning.

4. And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made.

5. And they spake unto Moses, saying, The people bring much more then enough for the service of the work which the LORD commanded to make.

5. More then enough: This they did not conceal, much less did they convert it to their own private use.

6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

have them exceed the limits which

6. *Refrained*: So great was their zeal for God's publick Worship, that they needed a restraint upon their liberality; And the care of Moses is very remarkable, who would not God had given.

7. For the stuff they had was sufficient for all the work to make it, and too much.

8. And every wise-hearted man, among them, that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

8. And every wise-hearted: Ch. 26. 3, 4.

9. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one cise.

10. And he coupled the five curtains one unto another: and the other five curtains he coupled one to another.

11. And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

12. Fifty loops: Ch. 26. 10.

13. And he made fifty taches of gold; and coupled the curtains one unto another with the taches. So it became one tabernacle.

14. And

14. And he made curtains of goat's-hair for the tent over the tabernacle: eleven curtains he made them. 14. For the tent: See the Notes on ch. 35. 11.

15. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one cise.

16. And he coupled five curtains by themselves, and six curtains by themselves.

17. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the second.

18. And he made fifty taches of brass to couple the tent together, that it might be one.

19. And he made a covering for the tent, of rams skins dyed red, and a covering of badgers skins above that. 19. A covering: Ch. 35. 11.

20. And he made boards for the tabernacle, of shittim-wood, standing up.

21. The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23. And he made boards for the tabernacle: twenty boards for the south-side, south-ward.

24. And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25. And for the other side of the tabernacle which is towards the north-corner, he made twenty boards, 25. For the other side: Or, for the second side.

26. And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27. And for the sides of the tabernacle west-ward, he made six boards.

28. And two boards made he for the corners of the tabernacle in the two sides.

29. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

29. Coupled: Heb. Twinned.

30. And there were eight boards, and their sockets were sixteen sockets of silver, under every board two sockets.

30. Under every board two sockets: Heb. Two sockets, two sockets under one board.

31. And he made bars of shittim-wood: five for the boards of the one side of the tabernacle,

31. Bars of shittim-wood: Ch. 25. 28. and 30. 5.

32. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33. And he made the middle bar to shoot through the boards from the one end to the other.

34. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35. And he made a veil of blue, and purple, and scarlet, and fine twined linen: with chernubims made he it of cunning work.

36. And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks were of gold, and he cast for them four sockets of silver.

37. And he made an hanging for the tabernacle-door, of blue, and purple, and scarlet and fine twined linen, of needle-work,

37. Of needle-work: Heb. The work of a needle-worker, or embroiderer.

38. And

38. And the five pillars of it with their books: and he overlaid their chapters, and their fillets with gold: but their five sockets were of brass.

C H A P. XXXVII.

The A R G U M E N T.

The Ark is made, and Mercy-seat, with Cherubims, and the Table and Candlestick; As also the Altar of Incense, and anointing Oyl.

1. **A**ND Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

And the making of it was first recommended, *ch. 25. 10.* and reported here in the first place: And it was made by Bezaleel the principal Workman, whom God had filled with his Spirit, *ch. 35. 21.*

2. And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3. And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4. And he made staves of shittim-wood, and overlaid them with gold.

5. And he put the staves into the rings, by the sides of the ark, to bear the ark.

6. And he made the mercy-seat of pure gold: two cubits and an half was the length thereof, and one cubit and an half the breadth thereof.

1. **A**ND Bezaleel made the Ark: *Ch. 25. 10.* This Ark was a more peculiar Symbol of the Divine Presence. See the Notes on *ch. 25. 22.*

6. The mercy-seat: *Ch. 25. 17.*

7. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat :

8. One cherub on the end on this side, and another cherub on the other end on that side : out of the mercy-seat made he the cherubims on the two ends thereof.

8. On the end : Or, Out of, &c. And so also in the words which follow.

9. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another, even to the mercy-seat-ward were the faces of the cherubims.

10. And he made the table of shittim-wood : two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

10. Table : Ch. 25. 23.

11. And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12. Also he made thereunto a border of an hand-breadth, round about : and made a crown of gold for the border thereof round about.

13. And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14. Over against the border were the rings, the places for the staves, to bear the table.

15. And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers, to cover withall, of pure gold.

16. Dishes : Ch. 25. 29. To cover withall : Or, to pour out withall.

17. And

17. And he made the candlestick of pure gold : of beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same.

17. Candlestick :
Ch. 25. 31.

18. And six branches going out of the sides thereof : three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19. Three bowls made after the fashion of almonds, in one branch, a knop and a flower : and three bowls made like almonds, in another branch, a knop and a flower : so throughout the six branches, going out of the candlestick.

20. And in the candlestick were four bowls made like almonds, his knops and his flowers.

20. In the Candlestick : That is, in the Shaft or Middle-part of the Candlestick.

See the Notes on ch. 25. 33.

21. And a knop under two branches of the same, and a knop under two branches of the same; and a knop under two branches of the same, according to the six branches going out of it.

22. Their knops and their branches were of the same : all of it was one beaten work of pure gold.

23. And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24. Of a talent of pure gold made he it, and all the vessels thereof.

25. And he made the incense-altar of shittim-wood : the length

25. And he made,
&c. See ch. 30. 1.

of it was a cubit, and the breadth of it a cubit (it was four-square) and two cubits was the height of it ; the horns thereof were of the same.

26. And he overlaid it with pure gold, both the top of it and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withall.

28. And he made the staves of shittim-wood, and overlaid them with gold.

29. And he made the holy anointing oyl, and the pure incense of sweet spices, according to the work of the apothecary.

29. The holy anointing oyl: Ch. 30. 35.

C H A P. XXXVIII.

The ARGUMENT.

The Altar of Burnt-offering. The Laver of Brass. The Court, and Hangings. Of the Gold, Silver, and Brass spent in this work.

I. **A**ND he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof (it was square) and three cubits the height thereof.

I. **A**ND he made: Ch. 27. 1.

2. And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3. And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4. And he made for the altar a brasen grate of net-work, under the compass thereof, beneath unto the midst of it.

5. And

5. And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6. And he made the staves of shittim-wood, and overlaid them with brass.

7. And he put the staves into the rings on the sides of the altar, to bear it withal, he made the altar hollow with boards.

8. And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

8. Looking-glasses: Or, Brasen-glasses, Not made of Glass, of which we have no mention, but Brass polished, which served the same purpose

which our Looking-glasses are designed for. *Vid. Ezra 8. 25. Assembling, which assembled: Heb. Assembling by troops.* They assembled upon a Religious account to the place of God's Worship, and more peculiar Presence; and, as the Greek and Chaldee understand it, as they met there to fast, or to pray, so it is evident, that they did also bestow of their Substance upon the service of God, in that they parted with their fine and polished Brass, by which they adorned themselves, to make the Laver of Brass.

9. And he made the court: on the south-side southward, the hangings of the court were of fine twined linen, an hundred cubits.

9. Court: *Vid. Ch. 27. 9.*

10. Their pillars were twenty, and their brasen sockets twenty: the books of the pillars, and their fillets were of silver.

11. And for the north-side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty: the books of the pillars, and their fillets of silver.

12. And for the west-side were hangings of fifty cubits, their pillars ten, and their sockets ten: the books of the pillars, and their fillets, of silver.

13. And

13. And for the east-side east-ward fifty cubits.

14. The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three.

15. And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three.

16. All the hangings of the court round about, were of fine twined linen.

17. And the sockets for the pillars were of brass, the books of the pillars, and their fillets of silver; and the overlaying of their chapiters of silver, and all the pillars of the court were filleted with silver.

18. And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

18. The height in the breadth: i.e. The height of the hangings breadth: That was its height when it hung up, which was its breadth when it lay along.

19. And their pillars were four, and their sockets of brass four, their books of silver, and the overlaying of their chapiters, and their fillets of silver.

20. And all the pins of the tabernacle, and of the court round about, were of brass.

20. Pins: Ch. 27, 19.

21. This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

21. The sum of the tabernacle: i.e. The Sum of Particulars belonging to the Tabernacle. Ithamar: Num. 4. 28, 31, 32, 33.

22. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23. And

23. And with him was Aboliab, son of Abisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24. All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

24. Talents: A Shekel is half an Ounce, and in Silver it amounts to our 2s. 6d. or near it. A Bekah is half so much. A Talent is 3000 Shekels: This appears, v. 25, 26, 28.

The 603550 are taxed at a Bekah a-piece. This makes 301775 Shekels, and reckoning 3000 Shekels to a Talent, the 301775 Shekels make up 100 Talents and 1775 Shekels, counting the Shekel of Silver at 2s. 6d. the Talent of Silver amounts to 375 l. Sterling. Their Talent of Gold was of the same weight, and should we allow it but of ten times the value, a Shekel of Gold will amount to 3 l. 5s. Sterling, and a Talent of Gold to 3750 l.

25. And the silver of them that were numbred of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

25. Numbred: Exod. 39. 13.

26. A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbred, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty men.

26. Every man: Heb. A Poll.

27. And of the hundred talents of silver, were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket.

28. And

28. And of the thousand seven hundred, seventy and five shekels, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29. And the brass of the offering was seventy talents, and two thousand, and four hundred shekels.

30. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.

31. And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

C H A P. XXXIX.

The ARGUMENT.

Of the Clothes of Service and Holy Garments. The Tabernacle is brought to Moses with its several Utensils, and approved of by him.

1. **A**ND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

1. **M**ADE the holy garments: Ch. 31. 10. and 35. 19.

2. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

2. Ephod: Vid. Ch. 28. 6.

3. And they did beat the gold into thin plates, and cut it into wiers; to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4. They

4. They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5. And the curious girdle of his ephod that was upon it was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6. And they wrought onyx-stones enclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

6. And they wrought: Ch. 28. 9.

7. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

7. Memorial: Ch. 28. 12.

8. And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

8. Breast-plate: Ch. 28. 15.

9. It was four-square, they made the breast-plate double: a span was the length thereof, and a span the breadth thereof being doubled.

10. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

10. Sardius: Or, Ruby.

11. And the second row, an emerald, a sapphire, and a diamond.

12. And the third row, a figure, an agate, and an amethyst.

13. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their settings.

14. And

14. And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15. And they made upon the breast-plate chains at the ends, of wreathen work of pure gold.

16. And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17. And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19. And they made two rings of gold, and put them on the two ends of the breast-plate upon the border of it, which was on the side of the ephod inward.

20. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21. And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod, as the LORD commanded Moses.

22. And he made the robe of the ephod of woven work, all of blue.

23. And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rent.

24. And they made upon the hem of the robe, pomegranates of blue, and purple, and scarlet, and twined linen.

25. And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

25. Bells: Ch. 18.

33.

26. A

26. A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister in; as the LORD commanded Moses.

27. And they made coats of fine linen, of woven work, for Aaron and for his sons,

28. And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, 28. Linen breeches: Ch. 28. 42.

29. And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses.

30. And they made the plate of the holy crown, of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. 30. Holiness: Ch. 28. 35.

31. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34. And the covering of rams skins died red, and the covering of badgers skins, and the veil of the covering,

35. The ark of the testimony, and the staves thereof, and the mercy-seat,

36. The table, and all the vessels thereof, and the shew-bread,

37. The

37. The pure candlestick, with the lamps thereof, and with the lamps to be set in order, and all the vessels thereof, and the oyl for light,

38. And the golden Altar, and the anointing oyl, and the sweet incense, and the hanging for the tabernacle-door, 38. The sweet incense : Heb. The incense of sweet spices.

39. The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot.

40. The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation.

41. The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons garments to minister in the priest's office.

42. According to all that the LORD commanded Moses, so the children of Israel made all the work.

43. And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it : And Moses blessed them.

CHAP. XL.

The ARGUMENT.

Moses is commanded to set up the Tabernacle; and to anoint it. Aaron and his Sons are to be sanctified. These things are done as is commanded.

1. **A**ND the LORD spake unto Moses, saying,

2. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3. And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

3. The ark of the testimony: So called, because the Tables of the Law (which is

sometime called the Testimony, v. 20.) were put into it, ch. 25. 16.

2514.

1490.

4. And thou shalt bring in the table, and set in order the things that are to be set in order upon it, and thou shalt bring in the candlestick, and light the lamps thereof.

4. Thou shalt bring in, &c. Ch. 25. 35. The things that are to be set in order upon it: Heb. The order thereof.

5. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6. And thou shalt set the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8. And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9. And thou shalt take the anointing oil, and anoint

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the

the tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

10. Most holy: Heb. Holiness of holinesses, in that it hallowed the sacrifice, Exod. 29. 37.

11. And thou shalt anoint the laver, and his foot, and sanctify it.

11. Sanctify it, i.e. Separate it to a peculiar and holy use.

12. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14. And thou shalt bring his sons, and clothe them with coats.

15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood, throughout their generations.

15. An everlasting priesthood: i.e. The Successors of the ordinary Priests shall not need to be appointed for the future, as the High Priests were. The High Priests were e-

lected, and therefore it was fit they should be anointed: But the Priesthood belonged to the other Priests as their Birth-right.

16. Thus did Moses: according to all that the LORD commanded him, so did he.

17. And it came to pass, in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

17. Tabernacle: Num. 7. 1.

18. And Moses reared up the tabernacle, and fastened his

his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20. And he took, and put the testimony into the ark, and set the flaves on the ark, and put the mercy-seat above upon the ark.

21. And he brought the ark in- 21. Set: Ch. 35.
to the tabernacle, and set up the 22.
veil of the covering, and covered the ark of the testimony;
as the LORD commanded Moses.

22. And he put the table in the tent of the congregati-
on, upon the side of the tabernacle north-ward, with-
out the veil.

23. And he set the bread in order upon it, before the
LORD; as the LORD had commanded Moses.

24. And he put the candlestick in the tent of the con-
gregation, over against the table, on the side of the taber-
nacle south-ward.

25. And he lighted the lamps before the LORD, as
the LORD commanded Moses.

26. And he put the golden altar in the tent of the con-
gregation, before the veil.

27. And he burnt sweet incense thereon, as the LORD
commanded Moses.

28. And he set up the hanging, at the door of the ta-
bernacle.

29. And he put the altar of 29. LORD: Ch.
burnt-offering by the door of the ta- 30. 9.
bernacle of the tent of the congregation, and offered upon
it the burnt-offering, and the meat-offering; as the
LORD commanded Moses.

30. And he set the laver between the tent of the con-
gregation and the altar, and put water there, to wash
withall.

31. And

31. And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32. When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court: so Moses finished the work.

34. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

34. Then a cloud:
Num. 9. 15. 1 King.
8. 10.

35. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

36. Went onward:
Exod. 36. 38.

37. But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

F. I. N. I. S.

